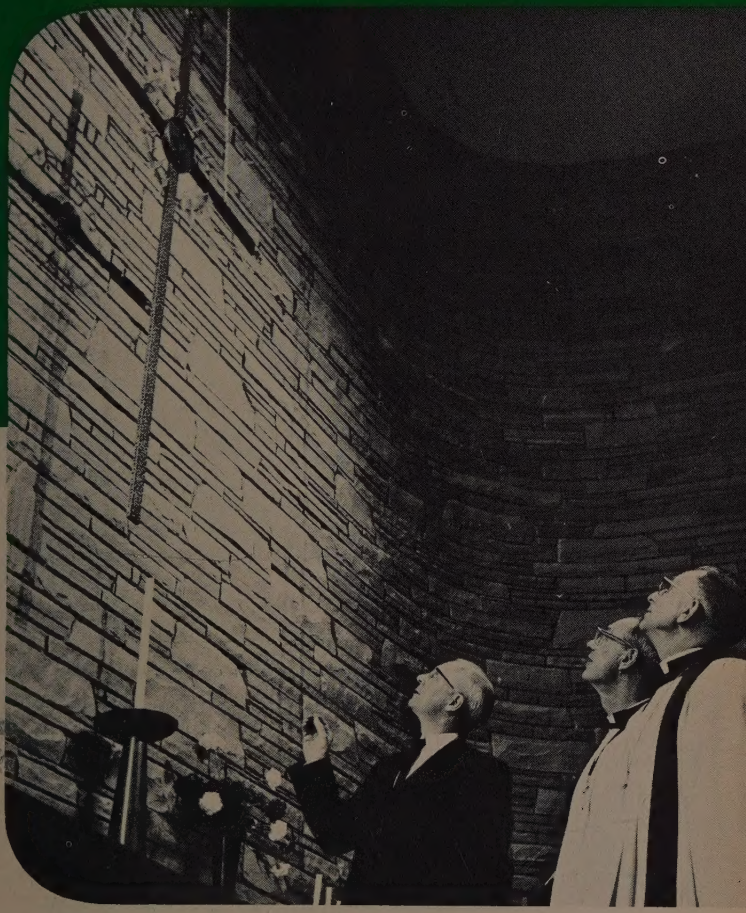
The LUTHERAN



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LOOKING UP TO THE CROSS

Altar of new church in Oregon

Vol. 40, No. 38

JUNE 18, 1958

10 CENTS

"They laughed when I sat down at the piano . . . ."

THE LITTLE CHURCH in North Dakota was proud of its vacation school. Enrollment had grown and the teachers did a good job. There was just one drawback: there was no one to play the piano.

AS THE SCHOOL opened last year, the usual difficulty cropped up. No piano player. But when the children gathered for the first session, Bill Knudsen came in and sat down at the piano. So far as anyone knew, Bill had never played a note in his life . . . and no one could expect him to be a musician. He had his hands full with a big farm and a large family to look after.

In a moment, the school leaders and pupils had their most pleasant surprise in years. When the hymn was announced, Bill Knudsen played it.

What people did not know was that Bill had been troubled for two years because the children in vacation school had to do without a pianist. So without telling anyone he had slipped away to the city, thirty miles distant, all through the winter months to take lessons "just enough so I can play for vacation school."

THE BUSY FARMER made another sacrifice. To get to the vacation school each morning, he had to arise an hour earlier to attend to his farm chores first—a four o'clock awakening instead of the usual luxurious five o'clock hour! Bill didn't expect any praise or any special reward. He was just doing his duty, as he saw it, as a faithful steward for his Lord and his church.

—LAWRENCE M. REESE

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Dr. B. L. Trelstad, building committee chairman; Dr. Charles B. Foelsch, Pacific Seminary president; and Pastor John L. Cauble view altar setting at St. Mark's, Salem.

High stakes seen in meeting with Russians . . . Presbyterians blast hypocrisy in foreign policy . . . Church "segregation" reflects makeup of community . . . Dr. Alfred L. Beck elected synod president in New York

THE CHURCH IN THE NEWS

WCC leaders to meet Russians

Representatives of the World Council of Churches and the Russian Orthodox Church will meet in the Netherlands Aug. 8 to discuss establishment of mutual relations, it was announced in Geneva this month. The proposed meeting had been postponed several times at the Russians' request. The Russian church is not a member of the World Council.

Each group will be represented by three officials, two secretaries and two interpreters. Officials representing the WCC will include Dr. Franklin Clark Fry, United Lutheran Church president and chairman of the council's Central Committee; Dr. W. A. Visser 't Hooft, WCC general secretary; and Metropolitan James of Melita.

Dr. Visser 't Hooft told a New York dinner meeting on June 2 that "special wisdom" would be required in dealing with the Russians because of the "high stakes that are involved." By coming to an agreement with the Russian Church the World Council might persuade "many other churches of eastern Europe to join the ecumenical movement," he said.

Political hypocrisy hit

One of the first actions of the new 3 - million - member United Presbyterian Church in the U.S.A. at its inaugural convention at Pittsburgh this month was adoption of a boldly worded message to its 9,462 congregations. The message blasted "international hypocrisy" in foreign policy and asked "co-existence" among nations as the only alternative to "co-extinction."

Rebuking the "myth of the free world," the message said that "lands where human freedom is utterly dead can qualify for membership in the free world simply by supplying military bases or strategic commodities. This kind of international hypocrisy should be abhorrent to Christians, and in its presence the church dare not keep silent."

Ancient feuds between Christians and Moslems and more recently between Protestants and Roman Catholics had been ironed out peacefully, the message pointed out. Hitting at the "false and baneful doctrine that either victory over the new communistic powers or the annihilation of the traditional democracies are the only two alternatives," the statement contended that co-existence can be achieved "without a compromise of Christian conviction. Persuasion rather than force is the true means of conversion. So, also, still striving for the freedom of all men, we today must co-exist with Communist nations."

Spiritual healing praised

Growing prominence of faith healing brought it to the fore at the Presbyterian assembly. Delegates heard of excellent results gained when physicians and ministers "work together in mutual respect and understanding," voted to continue for a year studies by a 14-member special

committee on the relationship of Christian faith to health.

The committee report warned of danger in the "tense emotional atmosphere of large healing missions" and also cautioned against the "danger of rejecting or neglecting the resources of medical science." Best results are achieved by "medical and surgical skill working harmoniously with other agencies in the healing of man's whole personality," the report said. "In this task the doctor and the church need each other."

The reappearance of faith-healing cults, the report said, reflects the "failure of both the church and the medical profession to take account of and to make clear the inspiration and meaning to life of faith in God."

Segregation is residential

A carefully documented report based on replies of 4,766 pastors revealed that patterns of integration or segregation in local churches were usually set by the makeup of the community. More than 4,000 pastors said their congregations would receive persons into membership solely on the basis of faith, without regard to race or color.

"At least 647 churches are desegregated —they have both white and Negro Christians participating in their life and work," the Rev. Howard B. Sissel of Philadelphia reported to the convention. "However, at least 85 per cent of the responding churches have virtually no Negroes in the immediate geographical parish from which they draw the bulk of their membership." Integration in such parishes would be an artificial process, Mr. Sissel said, unless the "residential pattern of their community" changes.

The assembly voted a $39 million budget for 1959, including $14 million for home missions, $11 million for "ecumeni-

DRENCHING RAIN SOAKED Presbyterians as they converged on Pittsburgh street corner to symbolize union of Presbyterians U.S.A. and United Presbyterian churches. Dr. H. R. Martin and Dr. R. N. Montgomery, moderators, clasp hands to mark merger of churches.

cal" (foreign) missions and $10 million for education.

The assembly decided to drop its Board of Foreign Missions "to meet the realities of this world" and to substitute a Commission on Ecumenical Mission and Relations. The commission's purpose will be to aid overseas churches to become self-governing and self-propagating, rather than keeping them as "foreign subsidiaries."

False and true unity

Movements toward Christian unity motivated by "worldly reasons" such as "concern for national unity, confessional power politics and political advantage" are no good, Dr. W. A. Visser 't Hooft, World Council representative, warned the Presbyterians. Christians must distinguish between such "false unity and true unity," he said.

Many conflicts have occurred between those who "desired first of all the renewal of the church and those whose major interest was its unity," Dr. Visser 't Hooft continued. The climax of this conflict is found in the rift "between those who claim the heritage of the Reformation and those who claim the heritage of the Catholic Church," he said. This confusion is increased by the "very names of the Catholic and Reformed churches."

It's not "wholly wrong" to say that the Roman Catholic Church has been "so much concerned with unity that it has neglected the great and fundamental truth of the church's constant need for renewal," the churchman observed. He urged that "true unity" of the church find "its origin and end in the Lord of the church."

Polish church to be dedicated

Holy Trinity Lutheran Church in Warsaw, an architectural gem of the Polish capital since 1781, had been almost destroyed by bombing raids in 1939 and 1944. Its rebuilding was begun in 1947 by the Polish state for government use. In 1956 the building was turned back to the Polish Lutherans, who completed the repairs with financial help from the Lutheran World Federation.

On June 22 LWF officials headed by Dr. Fry, who is president of the world organization, will converge on the Polish city to take part in the rededication of the church. Dr. Fry will preach at the service, which will be preceded by a colorful procession of church dignitaries from many lands. Other Americans participating will be Bernard A. Confer, executive secretary of Lutheran World Relief; the Rev. Werner Kunz of Detroit, relief director for the Missouri Synod; and Dr. Carl E. Lund-Quist, LWF executive secretary.

Bishop Karol Kotula, head of the 170,000-member Polish Lutheran Church, said the invitation to Dr. Fry to be preacher at the service was "in gratitude for the LWF and for the help it gave towards the reconstruction of the church."

New York names Beck

It took delegates to the convention of the United Lutheran Synod of New York and New England eight ballots to elect a president. The election was required because of the death last fall of Dr. Frederick R. Knubel, who had served the synod since 1944. Interim president since Jan. 1 has been Dr. Paul Andrew Kirsch, who had retired as a secretary of the United Lutheran Church's Board of American Missions.

Election finally came when delegates turned to a source from which two previous synod presidents had been drawn—Reformation Church in Rochester. They

HEADS SYNOD
Dr. A. L. Beck

chose the church's pastor, Dr. Alfred L. Beck, to head the synod for a five-year term. Dr. Knubel had been Reformation Church's pastor when elected in 1944. Earlier, Dr. Franklin Foster Fry, father of the present ULC president, had led the New York and New England Synod from 1917-20 while serving the Rochester congregation. This synod was one of three which in 1929 united into the present 250,000-member synod.

Reinartz declines

In most synodical elections, a first-ballot choice requires 90 per cent of the votes cast. On the second ballot, 75 per cent can elect. The third ballot needs a two-thirds majority. On the fourth ballot, a simple majority is required but voters are limited to the two candidates who received the most votes on the previous ballot.

On the first series of four ballots, Dr. Ralph Loew of Holy Trinity Church, Buffalo, was an early leader but requested that his name be withdrawn. Choice on the fourth ballot fell to Dr. F. Eppling Reinartz, ULC secretary. Apprised of his "election" in Minneapolis, where he was attending the meeting of the General Board of the National Council of Churches, Dr. Reinartz expressed "utter surprise" at the synod's action. A few hours later he declined the post in order to fulfill his term as ULC secretary. The second round of ballots then resulted in Dr. Beck's selection.

Dr. Beck, 41, graduated from Wagner College and Philadelphia Seminary. His only parish has been Reformation Church, which he served as assistant pastor from 1941 until he succeeded Dr. Knubel as pastor in 1944. He has served on many synodical and ULC boards and committees. He is now a member of the ULC Board of Parish Education.

To meet in Negro church

A predominantly Negro congregation in Boston will be host to the 1959 convention of the synod, delegates decided. The meeting will be held at All Saints' Church, which united with the synod only three years ago. Church officials said it was probably the first time a major ULC synod would hold its convention in a Negro church.

Once associated with the African Methodist Episcopal Church, the Boston congregation had become independent when it applied for Lutheran membership in 1954. After instruction by the Rev. Arne Unhjem of nearby Roxbury, the entire 134-member group was received by confirmation. The pastor, the Rev. Vernon E. Carter, attended the Philadelphia Seminary in order to qualify for acceptance into the Lutheran ministry. With mission

board aid, the congregation acquired a large downtown church building which had formerly belonged to a Missouri Synod congregation.

Graham's crowds gain

A familiar pattern was being followed at San Francisco this month as Evangelist Billy Graham announced that his six-week crusade in the California city "would be extended at least one week and possibly more." Graham's staff said that 493,600 had attended meetings in the Cow Palace during the first five weeks of the program. "Decisions for Christ" were reported made by 17,254 individuals during the same period.

The 16,000-seat auditorium had been filled to capacity for most of the meetings, with thousands sometimes standing outside. A giant rally at Kezar Stadium was planned to climax the campaign.

In New York, Dr. Robert O. Ferm of Houghton College reported on a survey of 2,350 persons who were among the 61,000 who had made "decisions for Christ" during Graham's Madison Square Garden campaign last summer. Dr. Ferm found that 95 per cent claimed to stick to their "decisions for Christ" but only 76 per cent said they had attended a church since their "conversion." Fifty-seven per cent had already been affiliated with a Protestant church before they made their "decisions."

Mass appeal called futile

Dr. Charles (Chuck) Templeton, Presbyterian evangelist who conducted mass rallies for several years under National Council of Churches' auspices, confessed in an article in the Toronto *Globe Magazine* to a sense of futility and frustration in the campaigns.

After preaching to a large crowd in Harrisburg, Dr. Templeton said, "I felt a sense of frustration because of a feeling of non-communication. To hold the interest of 14,000 people one must be an oratorical mountain goat, leaping from mountain crag to mountain crag, without exploring the valleys where truth lies."

The former evangelist criticized "overemphasis" on statistical results. "The goal of evangelism is not to make converts; it is to produce mature Christians," he is reported to have said.

Because of what the *Globe* called "his sense of personal futility, of religious unfulfillment" the 42-year-old Templeton earlier this year resigned from the ministry to embark on a career as a television playwright and performer in Canada. His "convictions as to some aspects of Christian doctrine" had become "diluted with doubts," he said.

> At San Quentin Prison in California nearly 4,000 of the 5,000 inmates attended a rally to hear Evangelist Billy Graham preach. After the sermon 623 came forward to make "decisions for Christ."
>
> So many crowded around afterward requesting his autograph that Dr. Graham tried to find a way out.
>
> "Why don't you fellows just sign my name," he suggested.
>
> "Nothing doing, Reverend," replied one prisoner. "That's what we're in here for."

Pastors chafe at chores

Time spent in administrative detail is the cause of widespread complaint among Lutheran pastors, a National Lutheran Council survey revealed. As a solution pastors suggested employment of laymen as church business managers, or increased help from parish workers.

The survey, based on reports from 1,426 clergymen, showed an average work-week of 60 hours. Time devoted to administrative duties averaged 10 hours

and 21 minutes each week. Pastoral functions, including counselling and calling, took up 18 hours, 34 minutes. Meetings took up 6 hours, 26 minutes. Sermon preparation averaged 9 hours, 38 minutes. Conducting services, teaching classes, Bible reading, prayer and community activities filled the rest of the time.

Pastors said they spent about 20 hours each week with their families or in recreational activities. Most by far thought preaching was their most important work.

Very infrequently are the pastor and his family invited out to dinner, the questionnaire revealed. Some said they were asked out as often as once every two weeks, but 619 reported that they are invited less than once every three months or not at all.

NEW NCC OFFICIAL
Dr. Harold C. Letts

Letts chosen for NCC post

Dr. Harold C. Letts, since 1947 secretary for social action of the ULC Board of Social Missions, was this month named associate executive secretary of the NCC Division of Christian Life and Work. In his new post, Dr. Letts will succeed Dr. R. H. Edwin Espy, who is now the NCC's associate general secretary. He will be associated with C. Arild Olsen, who heads the division. International affairs, racial and cultural programs and pastoral service are among the division's chief concerns.

Dr. Letts served congregations in Jersey City and Long Island before coming to his present office. He has been responsible for developing some of the ULC's important statements on social and cultural matters, including one recently adopted on marriage and family life. He edited the three-volume work on *Christian Social Responsibility* which was published last year.

Poultry, pretzels and politics

Lutherans in Pennsylvania whose church loyalty carries over into politics may have to split their tickets in the November elections. Running for U.S. Senator on the Democratic ticket will be the present governor, George M. Leader. A Gettysburg College graduate, Gov. Leader is a poultry farmer in private life. He and his family are members of St. Paul's Lutheran Church, York.

Nominated for governor on the Republican ticket is James T. McGonigle of Reading, who is a member of Atonement Lutheran Church, Wyomissing. A relative newcomer to the field of politics, Mr. McGonigle rose to business success when he took over the bankrupt Bachmann pretzel bakery 27 years ago and built it up to a large, prosperous enterprise whose product is sold nationally. In the Republican primaries, organization candidate McGonigle ran far ahead of Harold Stassen, former Minnesota governor who is now a Pennsylvanian.

WASHINGTON

By ROBERT VAN DEUSEN

ALL EYES ON DE GAULLE

WASHINGTON OFFICIALS were discreetly silent during the turbulent period which led to the naming of Charles de Gaulle as premier of France. The impact of the French crisis on international relations involved so many uncertainties that watchful waiting seemed the wisest course.

Behind the silence, troublesome questions lurked. Would General de Gaulle impose a military dictatorship on France? Would he lead his country out of NATO, or impose impossible concessions as the price of staying in? Would his wartime experiences lead him to oppose the reunification of Germany? Would he fan the flames of Arab nationalism in Algeria?

De Gaulle's attitude, as he came to power, brought a tentative sigh of relief. His election was by constitutional process rather than by a coup d'etat. He accepted the premiership by an Assembly vote of 329-244 rather than the 400 votes he had demanded earlier. His request that the Assembly dissolve was for a six-month period rather than a year or longer.

HIS CABINET represents a coalition of all major parties except the Communists. It is moderately conservative—too moderate for the rightists, who had hoped for a "place in the sun."

The new foreign minister was Maurice Couve de Murville, ambassador to West Germany, who was ambassador to the U.S. in 1955. He is known here as a suave technician, almost British in his well-groomed precision. Choice of a professional diplomat as foreign minister is a hint that de Gaulle intends to make his own foreign policy decisions.

Indications are that de Gaulle intends to abide by France's international commitments. He may demand a larger role for France in the western alliance. Whether he gets it will depend in part on whether he succeeds in overcoming his nation's inner weakness, and whether he does so by democratic methods.

Two aims

DE GAULLE has set himself a twofold task: to re-establish respect for authority, and to make constitutional reforms.

To accomplish the first aim, the Assembly gave him power to rule by decree for six months. The deputies balked briefly at de Gaulle's second demand that he rewrite the constitution and submit it to the people by referendum without review by the Assembly. His threat to resign, plus a promise that the new constitution would provide for a National Assembly elected by universal suffrage, brought reluctant approval.

The world watched while de Gaulle headed for Algeria to deal with the insurgents who had helped bring him to power. It seemed probable that the Army would accept his authority, but there were ugly rumblings from civilian Committees on Public Safety. The bigger question was whether the solution arrived at would satisfy the native population of Algeria and improve French relationships with Tunisia and Morocco.

Six months to heal a nation of chronic illness of body and soul! Could it be done —without a basic denial of human freedom? There was at least one man who believed that it could. His name was Charles de Gaulle.

canadian affairs

HEAVY SESSION AHEAD

ONE OF THE heaviest legislative programs ever brought forward by any Canadian government was laid before Parliament as it assembled on May 12. The Speech from the Throne," read by Governor General Massey, ranged over a wide variety of business.

The speech noted "the widely expressed desire of the peoples of many nations that the manifold advances of science shall be devoted to the betterment of mankind rather than to the arts and engines of war." It promised to "continue to make unremitting efforts to assist in the peaceful solution of international problems," but "in co-operation with our allies, to maintain armed forces adequate to deter any potential aggression."

On the domestic scene, the government will continue to promote a vigorous program of house building, which has already proven to be a strong feature of our economy." An increase in the public funds made under the National Housing Act will be asked "for slum clearance and urban redevelopment."

In addition, "a substantial program of public investment," will be asked for. "In particular, a large expansion in the construction and equipment of our system of airports and airways will be proposed and an increase in our work of harbors and rivers and public buildings."

CANADA'S "frontier to the north" will get increasing attention in the next few years. Parliament will be asked to authorize construction of a railway to Great Slave Lake and of roads needed for the development of the Yukon and Northwest territories. A program of research will be initiated to assist in opening up the mineral resources of the Arctic islands.

Although proposing "a larger program of expenditures" in the development of the country (and incidentally to provide employment and beat the recession), the government will do its best to guard against "a recurrence of inflationary dangers."

In this connection it urged "upon all groups in our society a recognition of the dangers and inequities of inflation and the need to restrain demands which will give rise to increases in prices and the costs of production."

ONE OF THE most controversial items will be "a proposal to establish a new agency to regulate broadcasting in Canada and to insure that the Canadian Broadcasting Corporation and the privately owned broadcasting stations work effectively together to constitute a national system to provide satisfactory television and radio services to all Canadians within reach."

Also sure to cause much debate will be the enactment of a "bill of rights to safeguard the rights of all persons in Canada in respect to all subjects within the jurisdiction of parliament."

Speaking in the debate that followed reading of the Speech from the Throne, Prime Minister Diefenbaker declared: "This is no time to cry havoc, something that will only accentuate fears which become cumulative. This is a time for action on the part of government, business and labor, a time to give leadership, to hold down costs and prices. This is a time when Canadians as a whole must realize that greedy grasping will put an ever tightening rope around the neck of economic recovery."

With all the proposed expenditures, chances of a tax cut when the budget is presented in June are pretty slim.

—NORMAN BERNER

THE CHURCH TURNS AROUND

Christian faith isn't supposed to be separated fro the everyday problems of life. This is a rediscover

By FREDERICK K. WENT

HIGH ABOVE the Mersey River in Liverpool stands St. Nicholas Church. Ships carry the city's commerce on the river and in the marketplace at the river's edge these cargoes are distributed to meet the needs of the populace. From its lofty position the church used to turn its back upon these centers of human barter and toil. It seemed to beckon those who entered to direct their gaze to a distant altar shrouded in gloom.

But the church has been shattered by bombs. Now, in the framework of its ruins, a hut of modern design has appeared. *It is facing the other way.* The former porch is the present chancel and its backdrop is a sharp-etched view of marketplace and river commerce.

Here, says George MacLeod, is a parable for the modern church. It must turn around and face the common life of men. Instead of trying to draw men away from this world into a quiet sanctuary, the church must carry Christ's broken body into marketplace and thronging traffic.

CHRISTIANITY is in global conflict with a flaming communism and awakened Buddhism and Islam. But the field of battle is the lives of millions of modern men who are now indifferent to religion. If Christians are to win, they must try to penetrate not just the souls of these secular people but their whole lives.

In other words, the church's task is to permeate the total lump of human affairs with the leaven of the gospel.

Too long have the majority of Chris tians acted as if the church consisted o religious activities in ecclesiastical organ zations. In reality the church is simpl Christian people wherever they are an whatever they do, whether they are gath ered together or dispersed in the rest o society. What is needed is that we sha know that we are the church, even whe we are scattered far and wide.

CHRISTIANS HAVE ACTED as if their fait belonged only in an inner compartmen separated from economics and politic and the common life of men. Fortunatel God has never stopped being active i politics and business life, even thoug churchmen sought to ignore these thing Now, however, if communism or Islam not to become the wave of the futur Christians must energetically throw the faith into the hot and dangerous aren of human affairs.

Actually the church is not the churc unless it is grappling with the world abou it. Just as Christ was sent to the who world, so his church exists to continu bringing Christ to this same envelopin world. In our day this can be done onl as we face whole men in their whole nee and in their whole web of human rela tions.

Boiled down into a strategy for th church's outreach this means the tot impact of the total church.

BY "TOTAL IMPACT" is meant ap proaching outsiders through proclamatio

(preaching the gospel), fellowship (establishing community with them), and service (showing practical concern for their needs and their society). India, according to some of her officials, now seeks to welcome missionaries with their services such as teaching and healing, but stripped of their preaching of an uncompromising gospel. Today churchmen know such a stripped-down gospel is insufficient. On the other hand, Russia has limited the church to its worship. This is equally unacceptable, for it also limits the gospel's witness.

In fact, wherever missionaries are successful today they stress the need for "getting alongside" their fellow-men to communicate with them. From India comes the suggestion that "we must somehow gossip the gospel," that is, talk naturally and spontaneously about Christ to those around us. The evangelist must belong to the group he seeks to reach.

The worker-priests of France illustrate this. Roman Catholic priests have taken full-time jobs in factories and joined the militant labor movement in order to reach an estranged group. Though the hierarchy has ordered them to withdraw, fearing their Communist learnings, most of them have remained. It takes such complete identification.

THIS NEED to work from within groups and alongside former strangers is illustrated also in the East Harlem Protestant Parish. Functioning amid dank tenement cliffs in a warehouse and a former gambling joint is a pioneering interdenominational project. It seeks to provide its neighborhood of Negroes and Puerto Ricans not only with social welfare services but also leadership in community enterprise, and, above all, real Christian community for a tension-ridden, downtrodden folk.

It is not a settlement house but a parish with worshiping congregations, active laymen, and an acute conscience in politics and economics. Its ministers and their families have a group rule that provides disciplined unity in decisions on worship, political acts, and their own economic habits. With but five hundred active members the parish has by its creative spirit and program inspired the interest of its neighborhood, the city's politicians, and the wider church.

BY "TOTAL CHURCH" is meant that missions and evangelism will make an effective impact only if each person who partakes of the Christian faith seeks its spread in every contact. Emil Brunner points out that the church exists by mission just as fire exists by burning. The fellowship of the saints is also a fellowship of the sent. All are apostles.

In the present decade three emphases emerge within this idea of total church. The first is obvious: laymen are the major resource. If Christ is to draw all men, the professional minister alone cannot represent the whole magnetic force in a given area.

Rather the total congregation must become the attracting force—everybody within reach finds himself within the magnetic field, drawn by all the Christians. Protestants confess the mutual ministry of all believers, whereby every Christian serves every other one and seeks to spread the gospel.

After all, laymen are on the frontiers of the church's work. They go regularly into the factory, office, classroom, bowling alley, where they belong to the groups and meet the people whom the church and its clergy are failing to win. Potentially they are the church's shock troops.

There is a significant "lay renaissance" in our midst today. For instance, more

laymen are catching the exciting spirit of stewardship, giving increasingly of their money and talent and time to the Lord's service in many kinds of community and church work. Similarly, personal-visitation evangelism has taken hold within the major denominations, so that ambitious training projects are seeking to develop teams of laymen in every parish who will visit the homes of the unchurched carrying witness to the gospel. Far beyond evangelism in mass meetings, this method holds out hope for a revitalized church life and a more vigorous, total-church outreach.

BUT THE SECOND new emphasis of this decade puts laymen to work in a still broader way—a fresh sense of Christian vocation for every layman right in his daily routine of life. We are rediscovering that the layman's major work in the church is simply all that he does anywhere —at work, at play, in his home, in the daily round—done as unto the Lord.

Thus church membership means carrying the church into the world wherever one goes. It means pointing out that Christ is Lord in areas and among people who do not fully recognize his lordship over all of life. It involves making one's workbench a contagion-center for God's forgiving grace as it works among sinners.

This is a difficult undertaking. To help laymen apply the call of Christ to their daily work many training centers and conferences have sprung up. Christians of a particular occupation are assembled to thrash through the problems in witnessing for Christ and living as a Christian while one teaches school, or practices law, or tends a machine, or plots the course of a business.

THIS MOVEMENT has only begun, but already several places are well known for such a program—Sigtuna in Sweden, Iona in Scotland, Driebergen in Holland, Bad Boll and other Evangelical Academies in Germany. More recently Americans are taking up this training task. One thinks of Parishfield in Michigan, Five Oaks in Ontario, and such conferences as the 1952 Buffalo Conference on "The Christian and His Daily Work." Another indication of the interest in this field is wide use of a filmstrip and discussion kit called "Living Right at Our Work."

The third recent trend consists of multiplying small "cells" of Christians in close fellowship who are intent upon special purposes. Jesus called the church leaven. But leaven works through the interaction and corporate effect of its tiny particles. The secret of power in the church's life always lies in nurturing the dedicated core-groups within its membership.

These cells may take the form of little bands within a congregation that hold their meetings for more intense discipline, Bible study, prayer, and worship. More often today such cells take the form of small gatherings of Christians concerned for service and social action in Christ's name.

OF GREATER significance is the type called the "house-church," patterned after New Testament practice, meeting for Christian nurture and discussion in homes in order to include those who resist the setting of ordinary congregational life. Sometimes the term "para-church" is used to designate those cells which try to parallel the church's life within a particular and remote area of society, such as a factory, a slum, or a university campus, while not identifying themselves obviously with the organized church.

Such fifth-column undertakings are still rare and experimental but they point

CROSS MUST BE LIFTED UP IN THE CITY

the way along which church leaders in the 1950's are moving in their efforts to contact and win people who form secular blocs in our society.

SUPPOSE SOME of us felt that truckdrivers were hurting themselves and the cause of labor and the whole temper of American life by their dogged support of corrupt leaders in the teamsters union. What could Christians do about it?

We could support congressional investigations, preach sermons, and issue church resolutions condemning union corruption. But all these attacks from the outside would only solidify the backing which truckdrivers give to their own group and its leaders. People are inclined to resist pressure which does not originate from within their circle.

Perhaps we could try to convert truckdrivers to Christianity, but some of them are Christians already and others have long resisted every ordinary approach of the church.

In Germany churchmen have a fresh method which has in a decade shown results. Through the Evangelical Academies they work *from within the groups involved* in such public issues. Out of deep concern for the laborers of a given factory, they make personal contacts and develop frank discussion until they find or develop men concerned to be Christian at their jobs. These then form cells within their shop or union, seeking to replace bitterness and fatalism with Christian attitudes and with the actions that flow from such attitudes.

HERE IS THE emphasis upon laymen, upon Christian vocation, and upon cell activity. Here is a determined effort to face the church toward the common life of men, to permeate the lump of human affairs with the gospel, to bring a total impact of a total church upon our world for Christ's sake.

It should be quite clear that all this is more than a shift in strategy. This is nothing less than an effort to renew the church itself. Only new power from the Holy Spirit can bring success to such efforts. But God *can* make the Christian community what Christ intended it to be —savoring and preserving salt, shining light, permeating leaven.

This is the last in a series by Dr. Wentz on the present-day "testing time" in the church. The author is a professor of historical theology at the Lutheran Theological Seminary in Gettysburg, Pa.

Remedy for Heartbreak

Helping others bear their burdens is the best way to forget your own

By RUTH HAYWARD

THE WOMEN'S CHURCH CIRCLE collected canned goods, clothing, blankets and fuel for the migrant workers during the winter freeze in Florida's Everglades area.

Always, in years before, Elsie Secrest had been the most able worker in projects similar to this one.

"But we can't ask Elsie this year," Reba Gentry protested when someone mentioned this. "All the tragedy she's had . . ."

THE OTHERS AGREED, all except one: Mrs. Shields. She spoke up now, her voice strong and pleasant, in spite of her nearly eighty years. "I believe Elsie would *want* to help. She had a cold tonight. That's the only reason she isn't here."

"But she hasn't been to any of the meetings lately," one woman spoke up. "I've offered to pick her up, for a lot of meetings, even Sunday service. But she always has an excuse."

"Then, all right," Mrs. Shields was firm, "it's up to us to make her come."

"No! That would be cruel!"

"I've never heard of such a thing! That poor woman has had her whole world destroyed!"

"Let's leave her in peace. She needs to be alone!"

But Mrs. Shields kept on. "Nonsense. I'm as sensitive to folks' troubles as anyone, but I do know this: when your sky is falling, you'd better get inside, under cover, right away!"

We all looked puzzled. What did she mean, "when your sky is falling"? We all loved and respected Mrs. Shields enough, though, to listen to her as she explained.

"I MEAN," she went on, "that when you're simply swamped with personal tragedies, it doesn't do any good to just hide and let your self-pity take over, and make you really believe the sky has fallen! The best protection is to think about other people, hard as you can, for a while. I know! And you all remember, I've lived a long time. None of us escapes times when the sky seems to be falling around us."

We all remembered things then, things we'd heard, things we'd seen happen to this courageous woman, who had outlived all her kin. Yes, Sara Shields knew what she was talking about, we had to admit that.

So, with our blessing, Mrs. Shields did get hold of Elsie Secrest, whose husband's recent death had climaxed a long series of personal tragedies.

And though, at first, Elsie seemed almost completely removed from us as she willingly worked—sorting, packing, and even driving the trucks that carried help down to the stricken migrant workers—she gradually changed. She looked happier, somehow.

Once, as she helped me in folding diapers that we had collected from mothers of older children, she confided in me. "You know, Ruth," she said slowly, "I never knew I could feel this peaceful

gain. With so much happening, I was o scared and alone-feeling. Now, I feel —well, *needed*—I guess that's the word— nd safe, again."

"I'M GLAD, ELSIE," I said, "you've done wonderful job here. Without you we'd ave been far behind where we are now, nd couldn't have gotten things down here where they're needed nearly as fast s we have."

"I got more than I gave," she declared olemnly. "Yes, I'm sure of that. I got ny life back, my reason for things, again. And *this* was the way, all the time, if I'd only known."

Work. Service. Prayer. These three. Life proves the value of this trio, over nd over again.

Work gives an incentive to our days. Physical activity, creative accomplishments, and just doing something to make another's life happier and easier, makes our own way lighter. If we're busy doing, we can't be too busy weeping.

In *service* for others, we find usefulness, even when things seem to prove we're not needed any more. Anyone, no matter how old or how feeble or sad, can do something for someone. It only takes a willingness to look away from our own busted world and out—to see someone's need.

Then there is the greatest support of all: Prayer. Here we find guidance to discover a way to serve and to work for others. Here, too, we find all the strength we'll ever need to meet anything.

One Place Is Different

It isn't difficult to teach children to show reverence for the holy place

CHILDREN OFTEN ask me, "Pastor, do you own this church?" It isn't a dumb question. They know that all buildings are owned by somebody. It is easy to suppose that the man who spends more time in the church than anyone else should be its owner.

A long explanation is necessary. Mine usually goes something like this: "No, I don't own the church. As far as the law is concerned, it's owned by a whole lot of people, called the congregation. But there's more to it than that. The congregation owns the church, but actually it doesn't. You see, the church really belongs to God.

"That's why we call it God's house. The pastor really only lives here a few hours a day, but God is here all the time." Perhaps it's oversimplifying things, but calling the church "God's house" seems to make more sense to children than anything else you can say.

Sometimes we let it go at that. But occasionally I try to pursue the argument a little further. "If the church belongs to God, and he lives here, everybody who visits his house must be careful how he acts. Suppose you had a chance to visit the White House, where the president

lives. Would you just go in and bang around the way you sometimes do around home? You'd be very careful about what you did and what you said. And the president is only a man. Boy, when you come to God's house, you really have to watch yourself!"

So WE ARRIVE at the basis for certain rules of conduct for all the children who come in to visit. I have learned that very specific rules are necessary for youngsters. Statements such as "You must be reverent" may be theologically correct, but they don't cut any ice with the younger set. Over the years I have developed "Four Commandments" for the children who come to visit me. They go like this:

1. "No running, shouting, or playing around in the sanctuary (the big room where all the people sit for church on Sunday). Absolutely none. I know you've got a lot of energy and you get real excited about things, but you can't run around in the church. Got it?"

The children understand this one easily. It's a rule that also applies in school. They have a hard time living up to it, but that's no reason to change the rule.

2. "Boys, hats off in the church. I don't know exactly why, fellows, but boys have to take their hats off. Girls can leave them on, but boys have to take them off as soon as they walk in the door." I'm proud of many of our boys. They watch each other like hawks. Every once in a while, some forgetful soul gets his hat pulled off for him.

3. "Don't go near the altar!" This rule would be easy to enforce if our church were equipped with an altar rail. But it isn't, so I substitute another boundary line beyond which nobody is to go.

I have frequent requests by the "veterans" for permission to show the church to someone who has never visited before. But they are not to set foot upon the platform supporting the altar. I explain that only the pastor is supposed to go up there, or the altar boys. Even altar boys are not to go up to that top step unless they are performing their regular duties.

Altar boys or no altar boys, they are not supposed to step up to the altar unless they have proper business there. "Why, not even the pastor goes up there except either to get ready for church, or during the church service itself!"

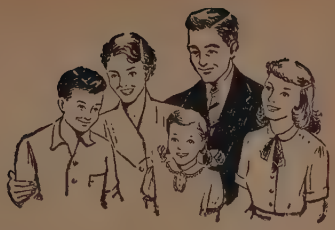
Even I have to watch where I walk. Here again, I rarely have to say much anymore about this rule. The youngsters teach each other about it, and for the most part they enforce this law themselves. "Look out! You're not supposed to walk there! Pastor says so," is a statement frequently heard around our church.

4. "Leave your guns at the door!" It may sound like a foolish rule, but I've learned that it's necessary. It needs enforcing mainly in the summer when the children are out playing cowboys and Indians. The youngsters go along with it. In fact, they even take a certain pride in "disarming" themselves before coming into the church. On some days during the summer, you might find as many as four or five gun belts in our narthex. Once I had an appointment with a member of our congregation who is a railroad detective. He came to my office directly from work and wore his gun. To be completely honest with the children, I had to ask him, too, to leave his gun at the door, only this time it was "for real!"

Well, those are the rules we have developed over the last several years. They are simple and enforceable. The children understand them, and for the most part they try to live by them. Through our little rules I think they are learning at least a little something about reverence.

FIVE MAKE A FAMILY:

BLESSED FOOD



IT WAS Thursday noon, and although I was enjoying the vacation church school my feet were dragging on the way home. It was a relief to find that Dan was ahead of Susie and me and had already started to take things out of the refrigerator for lunch.

"Cold cuts, cheese, lettuce, mayonnaise, mustard," he greeted me. "Anything else you wanted to use for sandwiches?"

"SOUNDS PERFECT. Susie can get out the bread and I'll get the chocolate cake —after we've washed our hands, of course. Milk for everybody?"

"Better not pour Karen's or Pete's till they get here. Those big kids never have to go home right away like the rest of us!"

"When I hear about a school where the pupils 'have to go home,' that's something new," Dan laughed.

"They have so much to do they never go home!"

"They will turn up eventually. But we can leave their milk where it will stay cold till they come."

"If you mean me," shouted Pete, "I'm here now."

"Susie was just telling us you never get through at vacation school," explained Dan.

"We don't. But we're stopping for now and going to Mr. Detrand's house tonight. We have some good questions on the first unit. About Jesus as a teacher. And tonight we're going to Detrand's right after supper and he'll show us how to rig up our electric answer board."

"What I don't see," objected Karen, who had come in close behind him, "is how it's any fun if you know the answers and then just plug in the right places."

"We're going to use it on the Juniors, silly. We picked things they would know and they can come up a few at a time at activity period and work it."

"Can I be one?" demanded Susie.

"We-ell. We'll leave it up to your teachers, I guess."

"Come along," urged Dan. "I have to get back to work, you know."

WE SETTLED DOWN and all of us were quiet while Susie said the familiar table prayer, "Come, Lord Jesus." Then she looked up, half serious, half impish. "Why do we always have happy food?"

"If that's a riddle," said Dan, helping himself to sliced cheese, "I'll bite. Why do we always have happy food?"

"It's not a riddle. It's a question. Why do we?"

"What's happy about it?" Pete examined his sandwich. "Doesn't look sad, but it doesn't look happy either. Anyhow, I shouldn't think it would be happy if it's being bitten and chewed—like this!"

"Our book says blessed means 'Happy with a deep down sort of happiness only God can give.' "

"Your department, Connie," Dan laughed. "I hope you have an answer for that one."

"Susie's talking about the beatitudes. We read about them Tuesday and tried to understand what they mean. But all the beatitudes refer to people. People are blessed when they have that sort of happiness. I guess food is blessed for us when it strengthens our bodies and helps us do what God wants us to do and have just that sort of happiness. See what I mean?"

"I don't know." Pete was impatient. "I have been saying that prayer since I could talk, I guess. Now Susie has to start asking questions about it. Isn't there anything left in the world that's just easy and uncomplicated so you don't have to think about it?"

HE LOOKED to Dan for the answer, but his father was staring at his plate with such concentration, I thought for a minute no reply was coming. "Yes," Dan answered, just as I was about to hurl some words into the silence. "Yes, Pete, there are some things that are very plain and clear. You knew some of them before you went to Sunday school. The simplest and truest is in the words of the first song you learned there, 'Jesus Loves Me.' What could be plainer? Or more important."

Karen nodded agreement. "You know what Pastor Sym taught us in confirmation class? He said the fact is clear, but so big we need the whole Bible to try to make us understand it."

Susie, whose question had started the discussion, had retired from the conversation and was now ready for chocolate cake. "Use your fork," I warned. "That icing is really gooey."

"Blessed gooey icing!" Then seeing that her smartiness was not amusing the rest of the family, she changed her mind and became suddenly very grown-up. "I'll bet you're a good teacher, Karen."

"Not teacher. Just helper. But it's lot's more fun than I thought it would be, having our class first and then helping with the activities in the younger classes. We have the same scripture, but when you see the difference in how much we understand it, you see why we still need the classes. In the primary today, I was helping the artists make pictures of the Good Shepherd for their *Kamishibai* box and we talked while they worked. The younger ones were cute. They were thinking about real sheep!"

DAN RAISED his eyebrows. "Wasn't Jesus talking about real sheep? I always thought so."

"Sure," Pete broke in excitedly, no longer impatient, now that he was back on ground they had covered in class. "Sure he was talking about real sheep, because that's what the people knew about, you see. But they didn't know about HIM, and that's what he was really talking about. He did that with everything in sight, almost. He would look at any ordinary kind of thing and use it to teach about God—or himself, same thing, almost."

"Then you enjoy looking beyond the easy, obvious meaning, too? You wouldn't like everything to be just as plain and easy as it was in first grade?" Dan's smile took any sting out of what teasing there was in his words.

"I guess we all have to grow up. I don't think I'm really sure, though, what blessed food is. I'll have to think about it some more and try to come up with an answer."

"You do that," Dan put a friendly hand on his shoulder. "I have to get back to work."

"And you can drop me at the church," said Karen. "The helpers have a newspaper to put to bed."

PROMISES

NINE BOYS and girls marched behind the choir and pastor and took their places in a front pew. The girls were pretty in white gowns; the boys in black appeared a bit self conscious. It was the day of Pentecost, and a class of catechumens was about to be confirmed.

The pastor's sermon was a simple statement, pointing to the responsibilities facing these young people, yet full of profound insights into the course before every Christian. But were the minds of these confirmands on the things of God? No one, save each of the nine, could tell, and each of these only for himself.

AT THE PROPER time they went forward to the altar. The questions were put and the answers were given.

"Do you renounce the devil, and all his works, and all his ways?"

In chorus, came back the required reply:

"I renounce them."

Most people, I fear, don't take the devil too seriously. The picture of a red-suited figure with horns, cloven hoofs, a pointed tail and a pitch fork belongs to the realm of fairy stories, not the space age.

Does this mean that our confirmands are to be dressed in long gowns and take part in a public service for the sole purpose of "pooh-poohing" fairy stories? Decidedly not! No one will deny the existence of evil in the world. Just read your newspaper if you want to see the devil's progress report. There's no recession of his campaign!

And his efforts are not confined to somebody else. The devil's campaign is aimed at you. "All his works, and all his ways" refers to every effort he makes to get you to forget God. Sometimes it's a jolt; sometimes it's a persistent pushing; sometimes it's nothing more than a suggestion. Whatever the method, the desired end is that you will set aside what is right and good and move to the other side of the fence. So when a confirmand replies to this question he's saying that he'll have nothing to do with this un-Godly influence.

But you can't just stop doing what's wrong. It isn't enough to say you'll stop cheating and lying, that there'll be no more cursing, no more foul words, no more dirty stories. You just can't pull yourself out from under the obedience to one captain. To leave the service of one, means that you automatically must find yourself in the service of another. That's why our Lord could say with such compelling simplicity "He who is not with me is against me."

IF WE WILL not follow the prodding of Satan, whom will we follow? There is another Captain who seeks our service and desires our loyalty more than we know. But don't be fooled. It isn't the government, it isn't even our own interests. Pursuit of such allegiance gets us right back under the devil's banner. That's why the church in eastern Germany has fought the youth dedication ceremonies of the Communist party. Such ceremonies deny that man has a greater allegiance than to himself or to a powerful state organization. There is only one alternative who can and does demand our allegiance, and He is God.

So the confirmands are called upon

to state their belief. The creed is such a simple statement of faith. We learn it as little children, much as modern youngsters absorb TV commercials. We can recite it properly, but do we know what it means?

The confirmands ought to know. They've been studying it for two or more years, but do each of its parts ring like the notes of a bell upon their lives? Could they, like modern youngsters their own age in eastern Europe who take these words and explain them to their Communist overlords, tell why there is only one allegiance and that is to Almighty God?

Lest those of you who are older and have experienced ten, twenty, or fifty years of confirmed membership in the church be inclined to condemn the young people too quickly, can you express what the creed means to you? How do you explain your faith to those who have not yet taken their place under the Lord's banner? Think about that the next time you begin to say "I believe in God . . ."

THERE ARE THREE steps in the process of pledging allegiance: rejection of error, profession of belief, declaration of promise or intention. In marriage, a man says he'll have no other woman, that he will take but one, and that the woman of his choice will ever be his greatest earthly concern and love. So it is when one seeks his purpose in life.

To stop after professing one's faith would make of Christianity nothing more than an intellectual exercise, as if a Christian were only a person who accepted the principles of Christ, but never used them in his life. One step is required, that he promise to do something about what he has acknowledged.

Here we come up against some pretty strong demands. Like those of the marriage service they allow no room for keeping one's fingers crossed. You can't go into a promise with God subject to certain qualifications. It's all or nothing!

"Do you promise to abide in this faith . . ."

Too many promises today are too lightly made. They're "marriages of convenience." What a lot of people mean is: "Yes, I promise but don't hold me to it." We Lutherans don't believe we've got a monopoly on God and His Gospel, but we hold that in our interpretation evangelical Christianity (that is, that which sets forth most clearly the real meaning of Jesus Christ and his mission on earth) is most clearly set forth in those churches which teach as we do.

Thus to promise to abide in this faith means that we can't be arbitrarily jumping about with little if any regard for the compelling brilliance of God's gospel. We don't decide to "transfer" our membership to the church on the corner simply because it's easier for the youngsters to get there than to drive them half way cross town. Nor in this day of mixed marriages, do we without consideration for what the church of our wife or husband teaches change our membership to keep peace in the family. And we don't, if we make this promise and mean it, let our faith become a cloak we conveniently wrap around ourselves at Christmas and Easter, weddings and funerals. To make this promise and mean it, requires working at our faith.

THAT'S WHY YOU further promise: ". . . *to abide . . . in the covenant of your Baptism, and as a member of the church to be diligent in the use of the means of Grace and in prayer.*"

The most important event in the life of a Christian is his baptism. His birth is only the day he began to die. But his

baptism is the beginning of his eternal life. It is the certification that the God who made him, saved him and makes him holy, is interested in him, will wipe out his failures and bring him at last to eternity. What else can anyone else offer more important than that? Is it any wonder that Luther urges us to remember daily our baptism?

We're also expected to be diligent. Most of us try to practice this virtue in several avenues of life. We try to pay our bills, cut the grass, shovel the snow, and enter into family life. But this promise requires us to be diligent in using the means of grace.

Grace is, quite simply, the presence of God in the life of an individual. It's more than a spiritual medicine; it's health (spiritual, that is) itself. How does one get it? By preaching and by the sacraments. Diligence would require at least that, but what of more frequent exposure?

Day by day our diligence to God must grow. We've got to shut off our TV sets, close our books, file our papers, lay down our tools, set aside our chores and seek the thrilling, exciting presence of God. We must learn to open our Bibles and ferret out the meanings of the words we read. We must shut out the world and allow God to speak to us, and then filled with His grace, we return to our tasks, our duties, our enjoyments, and God walks with us.

So THE confirmands knelt and the pastor blessed them. Promises had to be strengthened by a greater power than the high resolve of these young hearts and minds. What was begun in their baptism was confirmed in this blessing. The spirit of God which on the first day of Pentecost had created the church was extending it on this day of Pentecost 1958.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Adoption

QUESTION: I am writing in the hope that you may give me some advice on adopting a child. We have a six-year-old boy, and I have been advised not to have any more children. My husband and I would both like to adopt a little girl. I have approached the Lutheran welfare agency, but have not been successful. It was explained to me that couples with no children are given the preference. We are interested in a European child, since the chances of getting one here are so small.

I think we would be considered good parents for an adopted child—at least, I hope so. I have taught and worked with children for more than ten years. We can give a child a good home and many advantages and our son is anxious to have a sister.

REPLY: Your experience with the Lutheran welfare agency is not surprising, because the number of applications for small children to adopt exceeds the number available for adoption. Some agencies have so many applications on file that they have closed their reception of applications for the present, since they are unable to supply the children. The list may not be opened again for a year or longer.

Here are a few suggestions: 1) Write your nearest Lutheran welfare agency and ask to be placed on their second list which will come up for attention in a year and a half or two years. This

will place you in an advantageous position at that time. 2) Get in touch with your county welfare office—this agency may be able to do something for you, or to direct you elsewhere. 3) Couples are sometimes able to secure a child for adoption through some physician who knows of an impending birth of a baby who may be available for adoption. This is sometimes much quicker, but it carries with it certain dangers, for the baby will not be checked for all the items which agencies investigate. It is better to work with an agency, but you will almost certainly be on a waiting list for a time.

A GUIDE TO BIBLE STUDY

ISAIAH: Gives advice to a king and to us

By GERHARD E. LENSKI

THE OLD TESTAMENT prophets were crisis men. They appeared when a crisis appeared. They addressed themselves to the current crisis. Their sermons were not harmless pleasantries, amiable utterances aimed at old ladies, learned outpourings to impress the intelligentsia. The prophets spoke directly to the existing crisis. They offered God's solution for it.

The prophet Isaiah, in his dealings with King Ahaz, is a good illustration of the prophet as a crisis man. Ahaz had gotten himself and the nation in trouble. He had been playing at the game of power-politics, trying to make an alliance with whatever of the rival powers was most likely to win in the current struggle for supremacy.

Two small neighbor nations had united against mighty Assyria. These two, sensing Ahaz' inclination to join with Assyria, served an ultimatum on him that he must join with them "or else." In fact, they prepared to attack him and to compel him to go along. Ahaz was frightened. He feared these two conspirators—Rezin and Pekah. He feared Assyria. It was a real crisis and some answer must be given.

Isaiah's intervention at this point and his advice to Ahaz (which was not followed) constitutes a kind of standing answer to all rulers and people caught up in the tangle of events and who raise the perennial question—what to do when crisis comes?

ISAIAH, first of all, may be said to offer this unconditioned advice—clever strategy must never be made a substitute for righteousness, truthfulness, and trust in the living God.

Rulers and people will always do well to be wise and careful when crisis comes. Isaiah does not deny that for an instant, here or elsewhere. He sets no premium on stupidity or ignorance. But in the time of crisis, as he indicates in his session with Ahaz, wisdom alone never is enough.

Unless wisdom be undergirded by goodness, and based on God, it will finally prove self-defeating. In the time of crisis it is safer to be right than smart, safer to be close to God than to have strong military allies, safer to lose now and to win in the end than to win now and lose in the end.

"If you will not believe, surely you shall not be established" (*Isaiah 7:9*).

Mere strategy is not enough. God must be made the answer to life's bewildering problem, no matter what form that problem takes. Apart from God there is no real answer, no staying power, no strength, no hope.

Isaiah, by his own conduct and calm composure, demonstrates how the faith he recommends will act in time of crisis.

Isaiah seeks Ahaz out and finds the latter frantically making ready to defend the city against the enemy. He counsels Ahaz "to be quiet and not to fear" (*Isaiah 7:4*). Faith stands for composure, self-control, and courage over against panic, excitability, and frantic effort.

Faith surveys the situation calmly and creates a sure ground for right planning and brave effort with all available resources. "Be quiet and do not fear." In other words: "Don't get excited! Don't lose the battle before you have started fighting!"

ISAIAH PROCEEDS to analyze these two blackmailers who are scaring Ahaz. He calls them "two smoldering stumps of fire brands" (*Isaiah 7:4*). Isaiah knows these men are schemers, tricksters. The truth is not in them. They cannot trust Ahaz and so they try to compel him. But they cannot trust each other. They will soon burn themselves out. Already they are doomed.

This is Isaiah's prediction—a sound one, it turned out. The explanation is not hard. Isaiah's faith has given him a right sense of moral values, a soundness of judgment in dealing with men which we might all desire both for ourselves and especially for those who are our leaders and high officials.

Isaiah goes beyond all this and shows us God's part in crisis, how he is Immanuel, "God with us"; how he was that in Ahaz' time, how he is that for all time.

ISAIAH OFFERS hesitant Ahaz, as evidence of God's concern in the present crisis, the promise that an infant will soon be born bearing the name Immanuel, "God with us," and that before this child is grown, the present crisis will have ended. While our Bible interpreters have had their trouble in explaining the relevance of this prophecy to events attending its first fulfillment and to its later one in Bethlehem (*Matthew 1:23*), the larger truth involved need not be a matter of doubt or dispute.

The crises of life will come—but God as Saviour abides. He is Immanuel, "God with us" in every generation, in every crisis. His saving power is real and near for those who seek it. Through Isaiah God is speaking to Ahaz. Through a little child soon to be born and who shall be called Immanuel, God is speaking to the frightened nation.

Through the birth of another Immanuel —Jesus Christ, our Lord—he is speaking to all frightened, bewildered people for all the years that are yet to come, and this is his reassuring word to them: "Lo, I am with you, even unto the end," a word attested anew in every day in all the many saving realities which are ours in Christ.

WE CAN SUMMARIZE that which is difficult to explain. Christ is God's answer to crisis. Christ is "God with us." He is our Immanuel. The wisdom we lack is found in him. He both illustrates and imparts the courage we need as we deal with Rezin and Pekah in our day.

It is mere coincidence that in spelling and pronunciation the word *"crisis"* somewhat resembles the word *"Christ."* Dare we see God in this coincidence, suggesting to us that the answer to our crisis will always be Christ? One thing is certain—we will not err if we do.

WHO IS THE CHRIST?

The Person of Christ in New Testament Teaching. By Vincent Taylor. St. Martin's Press. 321 pages. $5.

Dr. Taylor is a prolific writer on New Testament subjects. Among his outstanding books are *The Formation of the Gospel Tradition, Forgiveness and Reconciliation,* and a *Commentary on the Gospel of Mark.* The present volume is the last part of a trilogy dealing with the New Testament teaching about the person of Christ. The two previously published volumes are: *The Names of Jesus* (1953) and *The Life and Ministry of Jesus* (1954).

The present volume is divided into two parts, each about a hundred and fifty pages. The first half is exegetical; the second, historical and theological. In the exegetical section the author examines the documents of the New Testament in order to discover the conception of the person of Christ found in each. The most interesting are his chapters on the epistles of Paul and the Christological hymn in Philippians 2:6-11.

It is in the historical and theological discussion in Part II that the author makes his most significant contribution to the conception of the person of Christ. There is no hesitation in affirming with the New Testament that Jesus came "into this world" and that he is the unique Son of God. But one defect of the Christology of the primitive church was that it failed to relate it to the doctrine of God. The conception of the person of Christ demands a discussion of the doctrine of the trinity. The author reviews several theories and advocates finally a "social theory" in close agreement with the concept developed by Leonard Hodgson.

Possibly the most interesting part of the book is the examination of the doctrine of kenosis as this has been developed in modern times by Thomasius and the Erlangen theologians, and later in England by A. M. Fairbairn, P. T. Forsyth, and H. R. Mackintosh. In spite of the severe criticism of this doctrine by William Temple and John Baillie the author insists that the incarnation inevitably involves some form of kenosis.

If Jesus was a true human being, he must have in some way shared the limitations inherent in humanity. The divine attributes were not abandoned or destroyed, "but became potential or latent because no longer in exercise."

The author has produced a comprehensive, critical, and learned review of the New Testament conception of the person of Christ. This is a book that should be given careful attention by seminary professors, students, and pastors. ERIC H. WAHLSTROM

Rock Island, Ill.

COMPETITION

Psychoanalysis and Christianity. By Arvid Runestam. Augustaha Book Concern. 194 pages. $3.

At a time when the psychoanalyst has emerged as a competitor of the Christian pastor in the care of souls, this compact presentation of the essential differences between psychoanalysis and Christianity now available in an English translation is especially welcome. The author, a Swedish theologian and bishop, has brought this little volume up to date for the English edition which appears some 25 years after its original Swedish publication.

While both forces work for "salvation," psychoanalysis sees the power for that "salvation" within man himself as it seeks to destroy the sense of guilt. Christianity finds "salvation" in a saviour, Christ. Christianity emphasizes the need for a sense of guilt before there can be forgiveness and salvation.

According to Bishop Runestam, Christianity sees not a frustrated sex-drive or a "will to power," but rather morality and loving self-surrender being repressed, all too often conquered by immorality, yet strong enough in this repressed state to prevent anyone from having a false sense of a clear conscience. From this it follows that Christian-

ity and psychoanalysis have different norms and goals of health.

While the Christian pastor is to accept the assistance of the medical profession, he must take care never to lose sight of the basic difference between the Christian concept of man and his situation, and that of Freud, Adler, Jung and their disciples. Individual soul care must be stressed by the Christian pastor instead of relying on proclamation alone.

This well-written and capably translated book is of special value to any thinking Christian who has ever been concerned about the rival claims and goals of psychoanalysis and Christianity. EDGAR B. SCHICK
Philadelphia

FAITH IS DYNAMIC

Faith at Work. Edited by Samuel M. Shoemaker. Hawthorn Books. 318 pages. $4.95.

This latest of more than a score of books by the famous rector of Calvary Episcopal Church, Pittsburgh, is a typical Shoemaker work. Although he wrote only one brief section in it, in addition to introducing each section, the book is filled with the kind of stories of life changes for which his ministry has become internationally known.

Divided into five parts: Personal Awakening, Prayer, Fellowship, Communication, and Application, the volume contains more than fifty short-short stories by people of various backgrounds, "All of whom have one experience in common: a dynamic faith at work in their lives." Included in the list of authors are such well-known names as Billy Graham, Eugenia Price and "Red-Cap 42," Ralston C. Young. Others are housewives, nurses, pastors, teachers, laborers.

All of the stories first appeared in the monthly periodical, *Faith at Work,* which, under its former name, the *Evangel,* was originally the parish magazine of Dr. Shoemaker's previous charge, Calvary Episcopal Church in New York City.

It is not the sort of book to be read rapidly, but rather serves the reader better when he reads a story or two each day and gives thought to just those few pages.

The reader is bound to find his own life and problems and those of his neighbor in the stories told by the many authors of *Faith at Work.* DONALD M. BRAVIN
McKees Rocks, Pa.

WEBBER'S PREACHERS

A History of Preaching in Britain and America. Vol. III. By F. R. Webber. Northwestern Publishing House. 682 pages. $7.

The third and final volume of this history deals with American preaching and contains sketches of about 200 preachers arranged in rough chronological groupings. The style is flowing and chatty, and judgments are made on the basis of the author's views concerning the inspiration of the Bible, universal grace, baptismal regeneration, etc.

The preface indicates that the author anticipates being challenged for his selection of preachers. He has intentionally omitted men now living and has included some who are relatively unknown because "certain church bodies, either from custom or as a matter of conscience, remain aloof from other groups with whom they are not in doctrinal agreement." Nevertheless, the reader will encounter most of the familiar figures from Roger Williams to Billy Sunday.

Of the 14 Lutherans accorded recognition in the form of biographies, seven are from the Missouri and Wisconsin synods (Hoenecke, Maier, Moussa, Pieper, Stoeckhardt, Walther, and Wyneckan), two from the colonial period (Berkenmeyer and Falckner), two from the former General Council (Krauth and Krotel), two from ELC backgrounds (Preus and Koren), and one from the remoter backgrounds of the ALC (Grabau). There are no representatives of the former General Synod, United Synod in the South, Augustana Church, or smaller Lutheran groups.

Little is known about the preaching of the two men selected from the colonial period (omitted are those about whose homiletical gifts we have more evidence), and some of the others are noted as administrators, writers, or teachers rather than as preachers.
Philadelphia THEODORE G. TAPPERT

synod conventions

New Service Book was used by most synods this year

CARIBBEAN

By FRANCISCO MOLINA

THERE WAS heated discussion, for once, on the floor of the convention of the Caribbean Synod. The subject of parish workers and parish schools brought it up and the synod president came under fire at the session held May 25-27 in Puerto Nuevo.

The president was accused of suppressing a memorial of the Puerto Rico Conference on the need of parish schools and a revision of missionary policy in the territory of the conference. The "lost memorial" contained "findings" to the effect that, although Puerto Rico is a Board of American Missions field, it has the characteristics, and the needs, of a foreign missions field.

"This is a mission field with very special needs," said the Rev. César Cotto, pastor of the only self-supporting congregation of synod (Zion, Bayamon), "and any attempt to give to the church at large the impression that we are an average synod—is clearly dishonest."

A motion from the floor called for the appointment of a seven-man committee to make a study of the situation and submit the findings in a memorial to the ULC Executive Board and to the BAM, through the synod convention. When the president explained that this was not the correct channel of procedure, one of the pastors of the Puerto Rico Conference, to whose mind the "correct channels" seem to be hopelessly bogged, jumped up and cried:

"Of course you can petition the Executive Board of the ULCA. You can petition anybody you want to. Every day you read in the papers of private citizens who petition the governor."

"Yes," answered Chairman Roig. "And the president, too. But the petitioners are usually crazy."

The motion was finally amended, and carried over the chair's objections, to have the seven-man committee revise and expand the "lost memorial" before June 15, 1958, to submit to Executive Secretary Donald F. Houser of the BAM, and to send a copy to the Executive Board of the ULCA.

Maryland welcomes new director of parish education and youth work—Roland A. Ries

OTHER ACTION taken included: budgetary provision (for the first time) for the synod's Lutheran camp; an evangelical mission to be conducted in Lent, 1959; a committee to be named to organize the Men of the Church; a study to be made of local Luther Leagues to strengthen their leadership.

A $30,732 budget was approved for 1959.

Besides a new pastor—the Rev. Ronald Will, of St. Croix, V. I.—two new congregations were received: Messiah (formerly the Hato Rey mission), the Rev. Herminio Díaz, pastor; and Grace (formerly the English-speaking chapter of Transfiguration Church), the Rev. Arnold Wuertz, pastor.

President Eduardo Roig, Secretary Víctor Astacio, and Treasurer Gilberto Graciani were re-elected.

ULCA representative Dr. George F. Harkins was bombarded with questions, especially about the future of the Caribbean Synod in the coming merger. A local pastor made the innocent suggestion that the Caribbean Synod be merged with another synod, preferably a smaller one like Mississippi. "Then we would have someone to boss," he said.

A startled look fleeted over Dr. Harkins' eyes, as it might over the eyes of a mate with trouble below deck.

"Man," he exclaimed, "you don't know what you are suggesting. *Nobody bosses Mississippi.*"

MARYLAND

By WILSON P. ARD

INDUCTION of a third full-time staff worker, ordination of nine young men, and reception of two new congregations featured the Maryland Synod convention held May 26-29 in St. John's Church, Cumberland. It was the first time in 16 years that a synod convention had not been held at Gettysburg Seminary.

Pastor Roland A. Ries (Zion Church, Hamilton, Baltimore) was installed as the new director of parish education and youth work. Ordained were John Paul Seltzer, William Ronald Fearer, William Edwin Ervin, Ronald Henry Weinelt, Albert Leroy Weber, Robert Chalmers Huddle, Barron Bott Maberry, Donald C. Brake, and William Robert May.

Vigorous mission programs during the past year led to organization of St. John's Church, Rockville, and Christus Victor Church, Cub Hill area, Baltimore, which were received into the synod. Five fields are scheduled for survey.

ACTION was taken to memorialize the ULCA to appoint a committee of clergymen and members of the medical profession to take up a long-term intensive study of the entire field of anointing and faith healing.

"IF YOU WANT the camp put up the cash," said Synod Treasurer Virgil W. Doub, as discussion centered on ways and means of financing the development of the 291 acres of mountain land recently acquired for location of a camp and conference center. The $200,000 financial drive has to date netted only $26,000.

THE COMMITTEE on the dress of seminarians proposed 1) that at the seminary, except when conducting services of worship, they refrain from wearing what is commonly accepted as distinctively clerical garb; 2) That when serving a congregation or agency of the church, candidates for the ministry may use the accepted garb of the clergy, except the stole, unless instructed to do otherwise by the church or agency, and that such garb be used only while such service is being rendered; 3) That candidates for the ministry may participate in administration of the sacraments only if requested to do so by the congregation or its proper agent. The proposals were adopted.

Benevolence apportionment per communing member in 1959 will be $12.39. A proposal to maintain the $16.60 figure of 1958 for next year was voted down. Equally defeated was a motion to add $1.75 to implement the camp development fund. However delegates did "affirm the desirability for congregations to maintain the high level of stewardship giving attained during 1958."

Twenty-five congregations were reported as being 100 per cent in subscriptions to THE LUTHERAN. Church councils and congregations are asked to consider and vote on becoming 100 per cent LUTHERAN subscription congregations.

DR. CHARLES M. COOPER, president of the Pennsylvania Ministerium, presented as ULCA representative, the work of the boards and agencies of the church by using as guides the petitions of "The Prayer of the Church" as found in the new *Service Book and Hymnal.* He stressed the need of men for the ministry but he added "we need men with maturity."

Devotional services were conducted by Dr. Harold C. Letts, of the ULC Board of Social Missions, whose meditations were based

MARYLAND, continued . . .

upon "Christian Social Responsibilities."

Under the direction of Pastor James G. Horn the new *Service Book and Hymnal* was used at the Communion service.

RE-ELECTED were Dr. Elwood S. Falkenstein, secretary, and Dr. F. R. Seibel, statistician.

1958 ULCA CONVENTION DELEGATES

Clergy: Dr. J. Frank Fife, Dr. Elwood S. Falkenstein, Paul H. Smith, Dr. Carl R. Rasmussen, Carl W. Folkemer, Dr. Robert E. Van Deusen, Raymond E. Shaheen, Russell E. Fink, Glenn L. Stahl, Charles F. Trunk, Raymond M. Miller.

Laymen: Virgil W. Doub, Paul I. Folkemer, Alfred Rash, Robert E. Carter, Lindley G. Schmidt, William Yingling, Austin P. Renn, Merwyn Fuss, John L. Shaw, Albert Hook, Werner Gerlach.

NEW JERSEY

By RALPH I. SHOCKEY

PHYSICAL EXPANSION of the synod's facilities, discussion of parish education opportunities with the establishment of a new full-time office, and the interpretation of the home mission program, consumed a major portion of the convention held in St. John's Church, Ocean City, May 25-28.

The "synod's venture for 1959" was divided into three objectives: permanent housing for synodical offices (defeated 86 to 81 and referred for study); emergency fund for home missions (convention more than doubled the committee's request after a stormy debate by allocating $60,000 instead of the proposed $25,000); and approved a $60,000 item partly for construction of a 50-capacity-year-round retreat house at Camp Beisler.

This last item had been boosted to $85,000 by a motion which was defeated. Protesting pastors declared, "The golden age of spending is over; it's time for a halt."

Voices favoring the issue said, "We have young people who need Camp Beisler and its Christian training . . . Other denominations and Catholics have their retreat houses."

New Jersey's camp committee had trouble

DIVISION of the office of secretary of home missions and parish education was accomplished without much debate. It was common feeling that a full-time officer would help "supplement church extension through the camp program."

Opposition raised the question of how much responsibility the pastor has in doing this type of work in his own parish. Lay delegates in some instances questioned the financial investment. Others said, "Now is the time to act."

The new office, to become effective next January, is to be known as the secretary of parish education and youth work. A budgetary item of $9,800 was approved to establish the work. A motion to exclude ministers from consideration for the post was defeated 96 to 91. The synod executive board will decide whether a pastor or lay person will be chosen.

The Rev. Howard A. Lenhardt, present secretary of home missions, will become supervisor of home missions. The synod president was supervisor of missions since 1950.

"SINCE it was still in a state of confusion, it was not decided to use the new *Service Book and Hymnal* at this convention," said Dr. Knudten. However a raise of hands showed that 65 pastors have either introduced the new service or will do so before the end of this year. A recommendation suggested the use of the hymnal in all congregations.

NET GAIN in 1957 per congregation was 17.7 baptized; 7.42 confirmed; and 12 communing. Statistician George Tamke called attention to the smaller increase than in 1956 due to the surge of the evangelism mission that year, and a noticeable decline in urban congregations. He said that 77 per cent of the congregations are growing and 23 per cent declining (mostly in the northern urban section).

Three Philadelphia Seminary graduates were ordained: Richard B. Holzer, called to Holy Spirit Church, Villas; David D. Mangiante, called to Christ Church, Bridgeton; and Robert Strohl, serving St. James' Church, Folsom.

Received were Good Shepherd, Lindenwold; Messiah, Sayreville; and Resurrection, Hamilton Square.

ACTION was taken to ask the boards of social and home missions to appoint a committee to study the ways of intensifying work among minority groups in the synod.

APPROVAL of a $608,199 budget with a safety factor of 8 per cent, means $16 per communicant or $1.50 less than the double apportionment this year.

A study of salaries revealed that the average parish pastor is receiving $4,465, an increase of $400 over 1957. Salaries range from $3,200 to $8,000.

Dr. H. Torrey Walker received the *Layman of the Year* award from the ULCM.

Dr. C. D. Heft was re-elected secretary, Dr. H. Torrey Walker, treasurer, both for the ninth term.

The Rev. Harold Berg served as convention chaplain.

1958 ULCA CONVENTION DELEGATES

Clerical: Dr. Edwin H. Knudten, Dr. Paul T. Warfield, Dr. C. Donald Heft, George DeLawter, Edwin Grubb, Herman Meiberg, Harry Young, Arnold Dahlquist, C. Wilfred Steffy, Robert Wuchter, Harold Berg, Dr. George T. Miller, Charles Rinck, Jr.

Lay: Henry Waitz, Jr., Alfred Kiefer, Alvin Schaediger, Leslie Lambert, Henry Rung, Charles Stockfish, Edward Williams, Mrs. Robert Drach, Henry Helge, Howard Kontje, Henry Fiedler, William Stover, H. T. Walker.

NORTHWEST

By CHARLES A. PULS

IT'S OVER 1,200 miles from a congregation in Wisconsin—St. Mark's, Neenah—to one at the Indian reservation at Rocky Boy, Montana, which were received into the Synod of the Northwest at its convention this year. Between these two extremes were two other new congregations, St. Philip's, Parker's Lake, Wayzata, Minnesota, and St. Matthew's, Fargo, North Dakota.

The geographical extent of this synod, from the shore of Lake Michigan to the western slopes of the Rockies, was illustrated by reception of new congregations in each of the four states in which the synod is at work. The convention was in Fox Point Church, Milwaukee, Wisconsin, May 20-22.

Representing the United Lutheran Church was Dr. Ralph W. Loew, president of the Board of Foreign Missions. Dr. Loew said "the further you go into the work of the ULCA the bigger and more fascinating it is." He described the work of the various boards and what has to be done to keep up and make advances. "In foreign missions, we have deeded our India property to the Andhra Church so that if India closes the doors on our missionaries, the property will be owned by the nationals . . . The Board of Publication, once looked upon only as the source for books and periodicals, is supplying our churches with ecclesiastical arts, and to do this we must train wood-carvers . . . The further our church goes, the more there is to be done."

Mr. Walter O. Helwig, re-elected treas-

urer, reported receipts from congregations and Sunday schools totaling $1,234,869 in 1957, of which $92,874 was for World Action. Pastor Dar W. Vriesman, statistician, reported that synod now has 92,055 confirmed members, a gain of 3,844. Benevolence was $98,000 short of the million-dollar mark, but a gain of $79,837 over the previous year. Synod congregations had contributed $5,636,573 for all expenses, an increase of $675,785.

The Rev. Lawrence M. Reese, Philadelphia, told delegates that "we cannot compete with a scientific age with a horse-and-buggy Sunday school program. The main religious service in church should be for children and young people, as well as for adults, and Christian education should be for adults as well as children."

"BEFORE WE say goodbye to the Common Service Book," said Dr. Clarence B. Lund, synod's parish education leader, "we should remember that most of us were brought up on it, and we loved it." In a series of charts, Dr. Lund showed how many congregations 40 years ago were hesitant to adopt the book we now have. Many are now hesitant to launch out into the new.

The Committee on Organization and Responsibilities presented a lengthy report endeavoring to clarify and reassign the responsibilities of synod's staff of workers and standing committees. In addition to transferring certain staff responsibilities, the chief innovation called for a full-time secretary who would serve as assistant to the president, statistician, clerk of the enlarged executive board, and assistant treasurer. Thoughts of the coming merger with other Lutheran bodies influenced the convention to postpone action on the reorganization plan.

The stewardship committee had ideas regarding "the assistant to the president." In a chart presentation by Dr. Paul L. Graf, Minneapolis, the synod was compelled to think about "our deficit in deeds." "Our churches are not in the red in the matter of dollars," said Dr. Graf. "Our deficit lies

GOODBYE TO "COMMON SERVICE BOOK"
Dr. Lund used charts to explain new liturgy

in what we are not doing for the Lord when the field is white."

Dr. R. H. Gerberding, back home again from years of service in the New York office of the Board of American Missions, said "our deficit is in not reaching souls for Christ. At least 200 mission fields are ready to go today. We haven't the pastors and we haven't the money. Further, some of our new missions are now waiting three years and longer before they can get decent places in which to worship. Our giving must be stepped up now or we'll lose the opportunity. Instead of $3,000,000 needed now, our present rate of income looks like we'll have only $600,000."

Dr. Loew followed Dr. Gerberding with his account of the deficit in foreign missions. "We can't buy Christians anymore than the government can buy friends abroad with our surplus commodities. We must train leaders, and this is slow and costly. The greatest recession we must meet today is spiritual imagination and adventure," he said.

Dr. C. H. Zeidler, president of the Northwestern Seminary, pointed out that the needs can be met only by doubled benevolent giving in 1958. "We dare not overlook the student leaders on the campuses of our non-church colleges and universities. We ought to be planting seeds through the medium of TV and radio that will grow later in our congregations. Doubled giving in our 40th anniversary year is not asking for frills but necessities," he said.

Since promotion of giving is in the hands of a stewardship secretary, overburdened with editing of the *Synodical Bulletin,* the devotional booklet, and caring for the audio-visual library, the stewardship committee believed the time had come to let the stewardship secretary be just that, and urged that an assistant to the president be named to assume these extra time-consuming duties. As a consequence, the synod voted to authorize the executive committee to establish the new office and to call a person, not necessarily an ordained pastor, to fill it.

CONTINUED ON PAGE 47

HERBERT W. VELER
Ohio had new presiding officer

OHIO

By E. RUDOLPH WALBORN

FOR THE SECOND TIME the synod met in the Weaver Chapel on the Wittenberg College campus (May 19-22) where at all devotional services campus music leaders and choirs helped introduce synod members to the new *Service Book and Hymnal.* The Wittenberg choir, directed by Prof. L. David Miller, and the chapel choir, directed by Prof. William Walters, provided music for the second setting.

Members of the synod's committee on music and worship led in Matins, Vespers, and the Litany, intoning the minister's portion. Convention Chaplain Albert H. Buhl spoke at eight services on the theme "Men, Missions and Money—for the Master." Dr. Herbert W. Veler, elected synod president at a special session last Jan. 27, presided at all sessions.

WHEN THE CONVENTION had completed looking ahead the 1959 budget had been set for $32,000 more than in 1958, year of the

ULCA double apportionment, and totaled $1,666,808. The per capita of $19.55 will be 25 cents less than for 1958.

Although the normal synodical budget was not raised in 1957, increases in normal activity will provide $25,000 more for synodical home mission activities, raising the total to $177,575. The synodical board of Christian education has been authorized to stop work on locating a site for a second youth camp and to use funds previously allocated for that purpose for a second and third unit on the 152-acre grounds of Camp Mowana, near Mansfield.

From part two of the synodical budget a second $50,000 grant in 1959 will go to camp development ($50,000 is provided in part one). Also to be aided will be Wittenberg College, with a 50-cent per capita gift for capital expenditures; Oesterlen Home, with $16,000 for capital expenditures; Mulberry Home, with $30,000 for capital expenditures. Largest item for capital expenditures will be a $2 per capita gift to Hamma Divinity College in each of the next three years, totaling $165,500 annually, toward erection of a new seminary compound.

FOR THE FIRST TIME the synod will have headquarters of its own, on a $41,000 site on Dublin road, about three miles northwest of downtown Columbus, on which a $110,000 headquarters building will be erected. The site is being financed through existing synodical funds, and a two-story building will allow rentals to amortize the building costs in about ten years. Since 1932 the synod has occupied office space in downtown Columbus.

Growth in the synod is seen in three mission congregations organized since the 1957 convention — Reformation, Eastlake; Triumphant Cross, Trotwood; The Master, Bedford. Missionary Superintendent Albert H. Buhl predicted that ten missions will be organized this year, with mission developers now assigned to Vermillion, Hillards, Manchester, St. Clairsville, West Milton, and Champion Heights.

Eleven pastors were received during the year to replace fourteen transferred to other synods. Fourteen young men were ordained at a synodical service when Dr. W. Carl Satre preached: Milo M. Billman, John P. Fabian, Richard F. Faust, Lawrence E. Kettlehake, James R. Ling, Norman E. Lucas, Milton C. Mann, John W. Montgomery, Robert S. Ove, John C. Stacy, Charles C. Steward, Robert J. Stout, Ronald E. Will, Stanley E. Yoder. Two fifty-year veterans were honored at the convention dinner when Dr. Rees E. Tulloss presented certificates to Dr. Alvin E. Bell and Dr. M. Edwin Thomas.

UNITED LUTHERAN CHURCH representative was Dr. Walter B. Freed, president of the Board of Parish Education.

Two visual high spots for the convention were a Board of Stewardship and Congregational Life production of "A Story for Ohio by Uno Mee," with narratives provided by Wittenberg students, and the premiere of *To This I Am Called,* a 10-minute color sound film provided for ministerial recruitment. The film was produced and directed by Robert S. Ove, Hamma senior, with the script written by another Hamma senior, Larry Kettlehake. The film, sponsored by Wittenberg College, will be distributed this fall.

1958 ULCA CONVENTION DELEGATES

Clergymen: Herbert W. Veler, Franklin Clark Fry, Albert H. Buhl, E. Rudolph Walborn, W. Carl Satre, E. E. Flack, Taito A. Kantonen, Richard W. Powell, John F. Kindsvatter, Tom B. Homrighausen, Andrew Schilling, Joseph W. Frease, Amos J. Traver, Daniel Chu, Olan W. Aughbaugh, Wray C. Smith, Donald F. Alber, Oliver A. Rajala, Joseph M. O'Morrow, Maynard A. Stull, Paul H. Buchholtz, George F. Weissling.

Laymen: Clarence C. Stoughton, Leo F. Schwerin, Roland C. Matthies, Norman E. Bischoff, George L. Rinkliff, Paul W. Reining, Mrs. Ralph Kreider, Mr. Donald E. Scott, Ernest P. Scott, Roy E. Stroup, Mrs. James A. Miller, Leonard Echols, Walter C. Langsam, Edward W. Elsass, Donald Matthes, James Root, A. M. Fry, Kenneth E. Wray, E. H. Winterhoff, Dalton A. Young, Leonard C. Koch, Levi B. Mumma.

TEXAS-LOUISIANA

By JAMES F. VORKOPER

SHAKESPEARE found sermons in stones and brooks but Dr. F. Eppling Reinartz, ULCA representative to the Texas-Louisiana Synod convention, found a sermon under a hat. It was a ten-gallon Texas cowboy hat he received from the synod along with a special Texas citizenship paper.

He spoke at a synodical rally at Trinity Church, and taking his new hat into the pulpit he used it as an illustration of his message: "What is under your hat?" Dr. Reinartz said that "if your hat is large enough you will put under it the concerns of the whole world—of the mission fields in Africa, Malaya, India, Liberia, South America, Japan and Hong Kong."

FIVE NEW PASTORS were received into synod: Harry M. Rohwer, Baton Rouge, La.; Voigt Kleckly, Corpus Christi, Tex.; William R. Morgan, St. James' Church, Houston, Tex.; John K. Meyer, Garland, Tex.; and Robert Stout, Waco.

Texas pastor—J. M. Schedler—presented ULC Secy. Reinartz with a "10-gallon" hat

Only one new congregation was received but it was the largest new mission in the history of the synod—Peace Church, San Antonio. Several new missions are about ready for organization.

LUTHERHILL came before the attention of synod through reports of the parish education committee and of the budget committee. A quiet campaign under the grace system was ordered to begin next year for improvement of facilities and debt reduction.

SYNOD OFFICES will move this fall to a new "Welfare Building" now under construction. The ALC Texas District, the Texas-Louisiana Synod, the Lutheran Brotherhood agency and the Welfare Society of Texas will use the building.

A $189,527 budget for all causes was voted for 1959. Included in the budget was a $19,000 item for Lutherhill.

Secretary John A. Jacobs and Treasurer Ted. T. Teel, Dallas, were re-elected. President Lesher's term will not expire until 1962.

Pastor David Conrad was chaplain.

Stewardship Chairman Philip L. Wahlberg, Jr., and several pastors brought a vivid picture of the synod's stewardship program and of the effectiveness of the sector plan.

INTERIM home missions loan fund ceiling was upped to $200,000. Some $65,000 was received and used this last year to help missions in short-term financing.

The 27 missions were brought into display by laymen. Mr. William Miller, member of the home missions committee, talked of the growth of synod through the years, displaying a lighted map of the territory of the Texas-Louisiana Synod. Varied colored lights depicted various decades of growth.

STUDIES will be made by the synod on the possibilities of adding another full-time member to its staff. A $5,000 item was added to the budget for 1959 in anticipation of this action at the 1959 convention.

1958 ULCA CONVENTION DELEGATES

Clerical: Dr. R. E. Lesher, Wm. Dexter Moser, David F. Cooper, John A. Jacobs.

Lay: David Peyton, Dr. Thad. Marsch, Dr. C. C. Albers, E. C. Vogt.

Over Half of Synod Congregations on Mission Status

By OLIN G. DASHER

SEATTLE—A recent study reveals that the Board of American Missions is putting over $77,000 into the Pacific Synod in salary aid grants in 1958. As of March 1, 1958, the board had a total of $825,800 invested in Pacific Synod church extension loans. Thirty-six of the 62 congregations in the synod are on salary aid.

Two new fields will be entered in the early summer. One is in central Washington, where a ULC congregation existed many years ago. Wendell C. Jacobson, Northwestern Seminary graduate, will begin work in the West Park section of Yakima.

Ronald Kragthorpe will develop a new field in Opportunity Terrace, in the southeast section of Spokane. Pastor Kragthorpe is also a Northwest Seminary graduate, brother of Pastor Maynard Kragthorpe of Kelso, Wash.

The new mission at Bow Lake-Angle Lake, south of Seattle, will soon have its place of worship. At present the congregation is meeting in an elementary school, but the school board refuses to let the mission use the facilities beyond this summer.

Lutherans throughout the State of Oregon have for more than six years filled boxcars of used clothing for Lutheran World Relief twice a year. They filled a large boxcar again in Portland on June 6.

Two house chapels, costing $30,000 with furnishings, are now being constructed. One will be completed with a basement to be used for Sunday school and weekday activities. The other house will be used for services and other congregational gatherings. Property for the new church has already been purchased.

Mission Developer Richard I. Crossland contemplates organization in the early fall. Already 100 adults have signed the charter membership list. It is expected that by organization time twice that number will have made a commitment.

THE REV. THEODORE JANSEN, veteran Pacific Synod pastor, has become visitation pastor of Gethsemane (Augustana) Church, Seattle, announces Pastor Everett Jensen, formerly on the United Lutheran clerical roll. Pastor Jansen will make hospital calls, covering Lutheran patients at Swedish Hospital, and will have a special ministry to the aged, sick and shut-ins.

Students to Meet in Washington

HUNDREDS of Lutheran students will converge on Washington this August to be on hand for the Ashram of the Lutheran Student Association at Pacific Lutheran College, Parkland (Aug. 25-31).

Overall theme is "God's Deed, Man's Response," and among the speakers will be Dr. Joseph Sittler of the Federated Theological Faculty at Chicago University, and Dr. August Engelbrecht, professor at Wartburg Seminary.

Discussion groups will devote time to such topics as "Music, jazz and classic," "Education for egg heads or automatons," "Fashions and Christianity," "Sputniks and the Biblical faith," and "Theology of the comic strips."

MONTANA-NORTH DAKOTA

Inter-Racial Congregation Organized at Rocky Boy

By RALPH C. SANDGREN

BILLINGS, MONTANA—The first inter-racial congregation on the territory of the Western Conference, Northwest Synod, was organized May 14.

Our Savior's Church on the Rocky Boy

PACIFIC SOUTHWEST

California Mission Moves

SANTA CRUZ—The congregation turned out in force at Santa Cruz, Calif., when St. Stephen's Church took possession of over three acres of land donated to the young mission by a member, Mrs. Ella Bostwick. The site was dedicated last month.

St. Stephen's, organized in the Monterey Bay town in 1953, is planning to build a church and Sunday school facilities in the near future.

Pastor of the congregation, which had a confirmed membership of 116, a baptized membership of 179 at the end of 1956, is the Rev. Jack H. Zoellner.

Cross marks church site in Santa Cruz
Saint Stephen's mission will build soon

MONTANA-NORTH DAKOTA . . .

Indian reservation at Box Elder, Mont., is the result of 37 years of "mission development." There have been three developers—Dr. John Gabel, the Rev. George Overdier, and the Rev. John Dehaan, the present pastor.

The congregation has a charter membership of 69 adults, 130 confirmed. White ranchers and Cree Indians make up the combined membership. The mission program on the reservation has been under the direction of the Board of American Missions.

ANOTHER new Western Conference congregation was organized in Fargo, North Dakota, May 25. St. Matthew's Church came into being with a confirmed membership of 110 and a baptized membership of 230. Mission developer was the Rev. John Schumell who started work in the area last September. This is the third ULC congregation in Fargo. The guest preacher at the organization service was Dr. Dwight Shelhart, the synod's superintendent of missions.

Retreat Is Success

SWIMMING in a snowstorm proved to be one of the recreational highlights at the "Sons for the Ministry Retreat" held for Montana churches (April 26-27) at Chico Hot Springs Lodge in the mountains south of Livingston. The lodge has an outdoor pool which is at a constant 80 degree temperature.

During one of the recreation periods a heavy snowstorm came up and the combination of hot water and snow provided a peculiar sensation for the participants.

A questionnaire returned by the boys showed that only one of the 15 boys present felt no inclination for the ministry.

The retreat is part of the program carried on by the Northwest Synod's parish education secretary, Dr. Clarence Lund. North Dakota churches had a similar retreat (May 3-4) at the Garrison Dam Bible Camp. Commitment to the ministry followed the pattern of the Montana retreat.

Teachers to be Trained

NATIONAL LUTHERAN COUNCIL churches in Billings, Mont., are laying plans for a joint teachers' training institute to be held in the fall of 1958. Three ULC churches, one ALC, and two ELC congregations are working together on the plans.

THE REV. GERALD PETERSON has accepted the call to the Bathgate-Cavalier congregation in North Dakota. This is a former Icelandic Synod congregation which was received into membership of the Northwest Synod in 1957.

FORTY CANDLES on the birthday cake reminded delegates to Central States Synod convention of ULC's 40th anniversary. Admiring cake at synod's banquet in Wichita are (from left) Herman Langholz (LLM), Russell, Kan.; Pastor Walter H. Traub of Kountze Memorial Church, Omaha; President Dwight F. Putman of Central Pennsylvania Synod, who represented ULC; Central States' President A. W. Young, and Pastor Ivan G. Mattern of St. Paul's Church, Wichita

Dakota City Congregation Dedicates Church Building

By PAUL WIEGMAN

OMAHA — Salem Church, Dakota City, Neb., a congregation which dates back to 1872, dedicated a church and parish education building early in May. The three-day observance attracted unusually large crowds to the new sanctuary which seats 240 in the nave, has room for over 300 in the fellowship hall and for Sunday school classes.

Synod Pres. Alfred W. Young preached at the main service, and Pastors E. W. Switzer, E. F. Rohlfing, W. H. Saas, A. C. Baughman, G. A. Saathoff and Samuel W. Jensen participated in other services.

Pastor is the Rev. Carl I. Empson.

ANOTHER DEDICATION took place at Springfield, Mo., where Messiah Church, a mission, dedicated a $17,000 house chapel. Mission Developer John Rinde was assisted in the service by his father, Dr. Thomas D. Rinde, a professor at Central Seminary, Fremont.

The chapel accommodates over 100 persons and provides space for the Sunday school.

Pastors Offered Clinical Training

FIRST clinical training program in Nebraska will be held under the co-operative sponsorship of Nebraska Lutheran Social Service, University Hospital and the Omaha Council of Churches June 23-Aug. 1 at the University Hospital in Omaha. Chaplain Frank Moyer, NLSS Staff Chaplain in the Omaha area, will be supervisor.

The course will enable pastors to learn more about the details of human dynamics and to hear from experts about how to deal with people under stress.

Faith Church Organized at Rockford With 103 Members

By JOHN E. COOPERRIDER

CHICAGO—Faith Church, Rockford, was organized May 18, just three months after its first service. The charter roll included 72 adults and 31 children, and 140 attended the service.

The new congregation was the first in Illinois to use the new liturgy, beginning at the first service in February. Services are held in a remodeled factory building. A six-acre site in the northern part of Rockford has been obtained for the future church building.

The Rev. George H. Hoog, synodical mission secretary, and the Rev. Richard L. Peterman, secretary for stewardship, preached at the morning and afternoon services. The Rev. Merle Franke, secretary for English missions of the Board of American Missions, also spoke.

New congregation organized last month as Faith Church, Rockford
Developer Stees, Synod's Peterman, and BAM Secretary Franke

Mission Developer Arthur R. Stees arrived in the Rockford field last Dec. 1. A general interest meeting was held in January, and services began the third Sunday in February.

Glen Ellyn Building Started

FAITH CHURCH, Glen Ellyn, broke ground for a new $425,000 church on May 25, with 200 children wielding shovels.

The contemporary-style building will seat 560 in the nave, and will provide educational facilities for 600 children. The Rev. W. G. Volker is the pastor.

SALEM CHURCH, Jonesboro, dedicated its remodeled church and new educational building May 4. Synod President A. Howard Weeg spoke.

Total cost of the project was $70,000. The original frame building was veneered with brick, and the interior enlarged to seat 250. The new education building has 3,500 square feet of floor space.

NEARLY 40 PASTORS ordained in the past five years attended a synod-sponsored stewardship conference at Chicago Seminary June 2 to 4. Lectures were to cover practical aspects of stewardship not included in seminary courses.

Improvements at Alpine Camp

WORK WAS STARTED late in May on a $16,000 improvement program at Alpine Lutheran Camp, the first since it was purchased three years ago. Biggest item in the present construction is a shower house at the swimming pool. Camping season starts June 22.

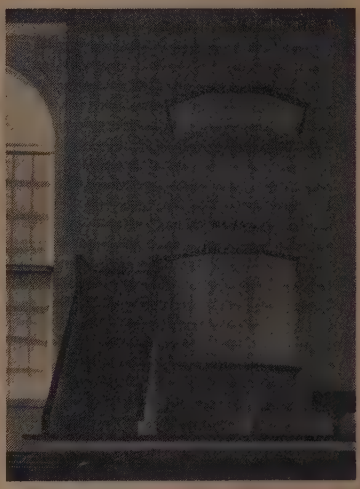
The Palatines Will Not Be Forgotten

Lutheran church stands as memorial to early German settlers who established an outpost of civilization in New York State

YOU COULD hear a lot of German spoken in London in the year 1709—German of the southwestern variety, that is. There were 30,000 "Palatiners" from the upper Rhine valley in town, waiting to board ships and go to America.

Emigration of Lutherans and Reformed from the Palatinate region to the New World was part of a vast settlement plan of the British government. People were needed to extend the reaches of the colony into the unknown of a seemingly boundless continent. The Palatines, longing to secure religious and social freedom, were ready to go.

It took five months, in 1710, to cross the Atlantic —and of 4,000 men, women and children who sailed for New York in that year, 800 died at sea. The newcomers were settled by the British authorities on the colonial frontier, along the upper Hudson, in the Schoharie and Mohawk valleys. Each man, woman and child was to receive 40 acres of land.



Colonial pulpit was restored

Things didn't work out according to plans. A government change in London left the settlers without help, leadership was lacking, many immigrants left.

A hard core of Palatines remained. They became prosperous farmers and tradesmen. In 1770 they built a church which still stands. It is part of a parish with Trinity Church, Stone Arabia, served by the Rev. Theodore Hammer.

Palatine Church is still open for service

Today, the "Palatine Shrine" is mainly a memorial to the pioneers who built the church but Sunday services are still being held during the summer(time, 4 P.M.).

The building is owned by the Palatine Society whose board of directors consists largely of members elected by the New York and New England Synod. The society preserves the records of the Palatines and has supervised restoration of the building.

Substantial gifts came from individuals (the old colonial pulpit was restored with funds provided by the great grandchildren of the Rev. Peter Nicholas Sommer who founded the congregation over 200 years ago) and contributions were made by the synod and the Mohawk Valley Lutheran Ministers Association.

Building Begins in Johnstown for Unit of Allegheny Home

By ROBERT G. SANDER

JOHNSTOWN—Ground was broken June 7 for the new Johnstown unit of the Allegheny Lutheran Home, in conjunction with the annual Founders' Day bazaar of the women's auxiliary. Construction will get underway soon.

Construction will cost $933,228. Low bids were 4 per cent higher than anticipated, but the project will receive a considerable sum from federal funds. The home will accommodate 82 guests, and there will be beds for infirmary care. Dr. Luke H. Rhoads is the pastor superintendent.

Officers were re-elected at the mid-April meeting of the board. They are Dr. Walden M. Holl, president; William H. Haller, vice president; John P. Lafferty, secretary; and Howard D. Coulter, treasurer.

Camp Sunday for 2 Conferences

JUNE 29 will be Camp Sequanota Sunday for the 144 churches in the East and West Allegheny Conferences. The Rev. Howard F. Reisz, director of parish education and youth work in the Pittsburgh Synod, will speak at the camp vesper service.

More than 1,000 had registered for the camp by June 1. The goal this year is 1,700.

A Sons-for-the-Ministry retreat was held by the West Allegheny Conference at the camp on June 8. Guest leaders were Synod President Dwight F. Putman, Dr. Walden M. Holl, and the Rev. Henry H. Cassler.

WORKSHOPS to introduce the new *Service Book and Hymnal* were held in May at Johnstown, Bedford and Somerset. Mrs. John C. Seibert, of Johnstown, on the synod committee on worship, was the leader.

Youths Hold Career Meeting

YOUNG PEOPLE of the East Allegheny Conference discussed careers at a Christian Vocation Rally in Bethany Church, Altoona, on May 4. The conference Luther Leagues sponsored the meeting.

Leagues of West Allegheny Conference held their annual convention at Camp Sequanota on June 1. The East Allegheny convention was held in the Duncansville Church May 24-25.

Hoffman Named College Dean

DR. GEORGE W. HOFFMAN, of Sipesville, a member of the executive board of the Central Pennsylvania Synod, has been named dean of the new Johnstown College, of the University of Pittsburgh. Dr. Walden M. Holl, pastor of First Church, Johnstown, and Judge Thomas F. Lansberry, prominent layman, are on the advisory council of the college, formerly Johnstown Center of the university.

UNITED LUTHERAN CHURCH MEN of East Allegheny Conference met in Grace Church, Altoona, late in April. Plans were made to expand the organization in conference churches. Emerson E. Crum, of Huntingdon, is the president.

FIRST CHURCH, Altoona, has engaged architects to draw plans for meeting the congregation's educational needs.

TRINITY CHURCH, Bedford, will spend almost $4,000 for redecoration of the church sanctuary.

Synod ULCW Met in Lancaster; Church School Workshops Held

By ERNEST J. HOH

LANCASTER — United Lutheran Church Women of the Central Pennsylvania Synod met for their triennial convention at Grace Church, Lancaster, scheduled during the latter part of April.

Even though many amendments were made to the constitution, the three-day meeting was characterized by a series of inspirational addresses rather than by drawn-out business items.

PA.: LANCASTER . . .

Elected to serve in the next triennium were: President, Mrs. Martin L. Tozer; vice president, Mrs. Warren C. Heinly; secretary, Mrs. C. D. Metzger; statistical secretary, Mrs. C. E. Rice; treasurer, Miss Laura Wakely. New functional committee chairmen are Mrs. Walter Guss, Mrs. Morris Zumbrun, Miss Marion Decker, and Mrs. Ray Campbell. Forty-six delegates to the ULCW convention scheduled for September in Toronto, Canada, were elected.

Highlight of the convention was the banquet at the Guernsay Pavilion, attended by over 750 guests. Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke.

Among the inspirational speakers were Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions; Mrs. John B. Moose, Miss Leila Van Deusen, Miss Ruth Christenson, Mrs. C. W. Baker, and Miss Marianne Fague.

THE LANCASTER CONFERENCE vacation church school workshop was held at Emmanuel Church, Lancaster, and drew the largest number in its history—225 attended afternoon and evening sessions.

The Rev. Harner Middleswarth represented the Board of Parish Education. Departmental discussions were led by local leaders including Sisters Mabel Harnish and Evelyn Houlroyd who are serving Lancaster City churches in the field of Christian education.

Neffsville Congregation to Build

ST. PETER'S CHURCH, Neffsville (the Rev. Ernest Huston, pastor), conducted a successful building fund canvass which raised $54,000. The church is meeting its benevolence objectives in full. Crowded conditions in church and Sunday school demand an enlarged church building in an area of a growing population.

ST. MARK'S and ADVENT, Lancaster, without pastors since early this year, have obtained new pastors in the persons of the Rev. John W. Kammerer and the Rev. Robert H. Beaver. The latter is a recent graduate of Gettysburg Seminary.

ROBERT CLIPPINGER, organist and choir director at Gettysburg Seminary, conducted a special workshop for ministers at St. John's Church, Columbia. Whether ministers should chant their parts of the liturgy was debated at length by ministers and laymen. There is no uniformity of practice in this area which is gradually getting acquainted with the settings of the new *Service Book and Hymnal.*

Special Service for Deaf Held at Gettysburg Chapel

By JEANNE W. WEBER

GETTYSBURG—Under sponsorship of the inner mission, the second annual worship service and tour conducted for the deaf was held May 18 in Gettysburg.

The service was held in the Church of the Abiding Presence on the Gettysburg Seminary campus by Pastor H. Earl Schlotzhauer, Idaville, who holds monthly services for the deaf under auspices of the inner mission agency. The service was followed by a tour of the Gettysburg battlefield and an informal get-together.

MOUNT ZION CHURCH, Landisburg (Loysville pastoral charge), celebrated the 100th anniversary of the church building June 1. Special speakers for the occasion included Dr. Martin L. Tozer, synodical director of rural church work, and three former pastors: J. Grover Knipple, Edwin D. Freed, and Vernon I. Naugle. The Rev. John Aurand is present pastor of the three-church charge.

West Penn Women Convene

SPRING RALLY of the West Penn United Lutheran Church Women was held May 15 in St. Paul's Church, Littlestown. Principal speakers were Mrs. Henry Einspruch of Salem Hebrew Mission, Baltimore, and Dr. Robert E. Van Deusen, Washington, D. C.

The fall convention will be held Oct. 21 in Zion, Newville. The West Penn Conference will be host to the next triennial synodical convention to be held in St. James' Church, Gettysburg, in 1961.

Miss Janet Makes a Hit Among Small Fry

The wife of a United Lutheran minister is hostess of Philadelphia TV station's daily children's show

IF CECILIA ALLISON hadn't tried to take a nap one afternoon this year, she wouldn't be on television every weekday morning now. But she did try to take a nap, which is no small feat when you have a four-and-a-half-year-old girl and a 15-month-old baby in addition to leaving your television set turned on, and this is how she happened to hear an announcement that Philadelphia's WCAU-TV was looking for a young woman with a teacher's certificate to act as hostess on a daily morning show for small children.

Cecilia Allison and the Romper Room kids

She applied the next day, went through several eliminatory auditioning sessions, and came home with the job.

Cecilia Allison, whose husband, McCurtis Allison, is assistant pastor of Holy Communion (ULC) Church in Philadelphia, had some experience in radio and youth work. While her husband was associate pastor at First Church in Warren, Pa., she conducted a local radio program whose title was "A Mother's Notebook" and which called for some imagination on Mrs. Allison's part in so far as she was not a mother at that time. She also supervised activities for 250 teen-age girls at the Warren YWCA.

After an interlude in Germany where Pastor Allison was a military chaplain, the couple settled in Philadelphia. And now, Mrs. Allison appears every day, Monday through Friday, on Philadelphia's Channel 10 as Miss Janet, the smiling mistress of *Romper Room School.*

It's a lot of fun, "Miss Janet" reports. The five youngsters with whom she acts out an on-the-air kindergarten, participate in the show for two-week periods and are well behaved. "They're not even aware of the camera. They go about their activities as if it weren't there."

The cast seems to enjoy the show as much as the viewers. Duration of the program has just been extended from 30 to 40 minutes a day. And, Mrs. Allison says, she hopes the show will go on for a long, long time.

The early morning job does not conflict with her role as a minister's wife. In fact, she says, "It brought me a built-in audience. It seems that all the mothers in the congregation watch the show and keep us constantly informed of audience reaction."

Guigley Succeeds Benner As Conference President

By ARTHUR S. FOLLETT

POTTSVILLE—Pastor Walter H. Guigley, of St. John's Church, Ringtown, was elected president of the Pottsville Conference at its annual meeting at Friedens Church, Hegins, May 15. Pastor Guigley was previously secretary-treasurer. He succeeded Pastor Robert C. Benner of St. Jacob's Church, Pine Grove.

Pastor John H. M. Shiery, Zion Church, Frackville, is the newly elected secretary-treasurer.

The opening service of the meeting was conducted by the new president, the sermon being preached by the outgoing conference head.

The conference approved withdrawal of Trinity Church, Valley View, from the Sacramento charge to form its own parish. The proposal of dividing the conference into two districts, Pottsville Conference and West Schuylkill Conference, was also discussed.

Older People Need Care

In his report President Benner urged consideration of "Operation Aged" by the conference. Pastor C. A. Steigerwalt, Friedens parish, reviewed the past president's activities and voiced appreciation of his untiring devotion and faithfulness during his term of office.

President Charles M. Cooper of the Ministerium of Pennsylvania commended the conference on its progressiveness.

The statistical report disclosed 29,729 baptized members during 1957 in the 35 parishes including 60 congregations. Sunday schools, numbering 58, had 1,087 staff members and 9,726 pupils. The conference has six seminarians, 33 students enrolled in Lutheran institutions and 193 in non-Lutheran institutions. Men's groups have 864 members, women's 2,845, 437 in mixed groups and 1,121 in young people's organizations.

Conference property valued at $6,513,727 was reported by the Rev. William Butts, St. Matthew's Church, Schuylkill Haven. Pastor Hallock reported for the Christian education committee. An increase in budgeted benevolence to the Ministerium was indicated in the report by the Rev. John Keener, St. John's Church, Leck Kill.

Twenty-seven congregations have made 100 per cent payment of the Muhlenberg Appeal. The Rev. E. Richard Acker, Christ Church, Schuylkill Haven, reported that 35 made partial payments. The Inner Mission report was made by the Rev. Charles Mathias, St. John's Church, Tamaqua.

A discussion on plans of the committee on structure and function of the Ministerium was led by Dr. Gunnar Knudsen, Trinity Church, Reading.

The Topton Home Coal Fund had received $3,511 from 44 congregations, Maurice Walburn, Trinity Church, Pottsville, reported.

Dr. Roy L. Winters, secretary of the Ministerium's home missions board, spoke on the activities of this board.

The United Lutheran Church Men's report was presented by William Gregory, St. Paul's Church, Port Carbon. Mrs. William Schwartz, English Church, Pottsville, represented the United Lutheran Church Women.

Sunday School Workers Meet

TRINITY CHURCH, Pottsville, was the site of the annual Sunday school convention, May 5. Twenty-one congregations were represented by 84 persons.

"Giving Yourself" was theme of the address by George W. Heffner, an attorney and member of Trinity Church, Pottsville.

Speakers included Mrs. E. Stuart Filbert, Auburn; Harold C. Speidel, Pine Grove, assistant county superintendent of schools; and the Rev. William C. Butts, Schuylkill Haven. Robert C. Bader, Trinity's Sunday school superintendent, also addressed the convention.

Newly elected officers are Maurice Heim, Frackville, president; Clifton Hutchinson, Tamaqua, vice president; Gladys Schweinhart, Minersville, secretary; and Lewis J. Reinhard, Pine Grove, treasurer.

New Slate of Officers Elected by Conference Luther League

POTTSVILLE Conference Luther Leaguers met at St. Peter's Church, Pine Grove, April 28 and elected Faith Ann Scott, Pottsville; Marianne Schaeffer, Port Carbon; Frederick Fisher, Pine Grove; and Robert Webber, Port Carbon, as officers.

The Rev. John E. Youse, pastor of the host church, was chaplain. The Rev. John H. M. Shiery conducted the candlelight installation service, and the Rev. William C. Butts delivered the evening sermon.

Bible study groups were headed by Pastors Walter Guigley, Lawrence Hand, and Burlington Latshaw.

Informal get-together at Luther League meeting in Pine Grove
Young conventioners crowded around Pastor William C. Butts

TRINITY CHURCH, Pottsville, rededicated its renovated church auditorium on May 18. Dr. Edgar S. Brown, director of the ULC Department of Worship, was guest speaker.

Hazleton Home Filled Up; Waiting List Established

By CALVIN E. HUMBERT

WILKES-BARRE — About one year after dedication, the Lutheran Home for the Aged in Hazleton put out the "no vacancy" sign. The last guest arrived this spring, and the 19 residents are filling the home to capacity. A waiting list has been established.

Conversion of the former Blodgett Community House into a home for the aged was the first project of the Lutheran Welfare Service of Northeastern Pennsylvania established in 1955 on the territory of the Wilkes-Barre Conference. The first guest was admitted in November of 1956. Ground is available for future expansion.

A family anniversary day was set for June 28 at the home.

ST. JAMES' CHURCH, Hobbie, broke ground April 20 for a new church. It will be located on land donated to the congregation across the road from the old structure.

Participants in the service were Pastors Charles Souders, Berwick; Charles Williaman (United Church of Christ, Wapwallopen); F. W. Moock, Jr., Nescopeck; and St. James' Pastor J. A. Dzirnis.

St. Paul's (Union) Church, Big Creek, dedicated chancel and altar furnishings and a new organ during the last two months. Pastor of the Lutheran congregation is the Rev. P. L. Buehrle.

LUTHER LEAGUERS of the Wilkes-Barre Conference convened May 3 at St. John's Church, Towamensing, and elected Roger Goodling of St. John's Church, Scranton, as president. Goodling is a pre-theological student.

New mission in Trotwood gave boost to United Lutheran membership strength in Dayton area
Congregation, developed by Pastor Dudley Riggle, had charter membership of 125 confirmed

OHIO

Triumphant Cross Mission Organized in Trotwood

By E. RUDOLPH WALBORN

DAYTON—Triumphant Cross Church, organized April 20 at Trotwood (near Dayton) with a charter membership of 196 baptized and 125 confirmed members is the largest mission congregation to be organized in the Dayton area.

The Rev. Dudley Riggle began work in June, 1957, in this fast-growing Dayton suburb, following his graduation from Hamma Divinity School. By Sept. 8, services could be held at Broadmoor School. By spring, the average attendance increased to 141 each Sunday.

For the organization service, attended by 219, Synod President Herbert W. Veler preached, assisted by the Rev. Albert H. Buhl, synodical director of home missions.

A five-acre site has been purchased by the synodical board of home missions and the congregation hopes to erect a building within two years.

Ohioans Like Second Setting

COLUMBUS—With the Ascension Day service Trinity congregation in Canton sang the music of the Common Service Book for the last time, terminating a congregational usage which went back to 1893 when a convention of the old General Synod met in Trinity Church and first heard the musical liturgy of the service.

On the following Sunday, Trinity Church turned to the service in the new *Service Book and Hymnal,* following a plan which had called for pre-service rehearsal and congregational practices. Pastor Willard I. Hackenberg's outline was followed in many Ohio congregations.

According to a show of hands at the synod convention, a majority of congregations in Ohio will follow Trinity's lead in using the second setting.

At First Church, Dayton (William C. Zimmann, pastor), where liturgical services have never been emphasized, the congregation will hold a weekly 8 A.M. service to use the new liturgy, and will continue with the old, free order, at the 10:30 service.

Fourteen area meetings were held in Ohio to introduce the new music. They were conducted intersynodically, in charge of the Rev. Paul Adams, of the American Lutheran Church. Meetings were well attended, although at some meetings there was dissatisfaction with the fact that the presentation consisted only of playing of recordings prepared for the introduction.

NORTHWEST SYNOD CONVENTION

Continued from Page 33

Reporting on the admission of "mature" students to the seminary, as requested by a previous convention, President Zeidler said "we are admitting 'mature' students to the seminary regardless of lack of academic training, provided they have the right background of experience and personal attitude."

Permission was granted the seminary to purchase for $55,000 a new site in Minneapolis which will ultimately provide a unified campus.

Removal of Carthage College to Kenosha and the campaign for $1,500,000, of which $500,000 is earmarked for the seminary, was aired. There exists in Kenosha a dispute over the transfer of 68 acres for the new campus, but a representative from the chamber of commerce held that the opposition is a one-man affair. Delegates approved the engagement of a professional fund-raising firm and set the dates of April 26 to May 10 as the time for the campaign.

Dr. Arne Bendtz, field representative for Lutheran World Action, told the convention that "the foreignness of American missionaries had been the cause for failure in parts of the Far East." He said Lutherans were among the leaders of the civil war in Indonesia, and the minister of communications of the rebel government was an official of the Lutheran World Federation. Other missionaries who spoke were the Rev. John W. Anderson and the Rev. Paul Lewis.

Convention chaplain was John Rilling.

1958 ULCA CONVENTION DELEGATES

Clergymen: Paul Bishop, William B. Downey, George L. Lundquist, Harold T. Rasmussen, Paul L. Roth, Clemens H. Zeidler, J. E. Deehan, Richard H. Gerberding, George E. Dressler, Merle Franke, Paul L. Graf, John P. Shannon, Dwight H. Shelhart, Harold N. Stoffel.

Laymen: Miss Irene Blakely, Mrs. William S. Chandler, Ronald Drechsler, Walter O. Helwig, James J. Raun, Jr., Theodore Stump, M. J. Beaumont, Richard England, John W. Jouno, Harvey C. Leiser, Cyrus Rachine, Elmer Scheuerman, Sam J. Wilch, Edward Borchardt.

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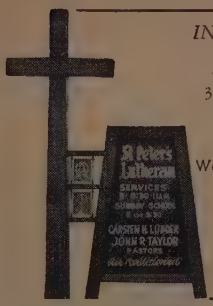

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Synod Convention Calendar

June 24-27
WESTERN CANADA: Lutheran Seminary, Saskatoon, Sask.

——CHANGES OF PASTORATE——

CANADA

BECKER, GERHARDT. From St. Matthew's Church, Conestoga, and St. James' Church, St. Jacobs, Ont. To St. Mark's Church, Chesley, and St. Peter's Church, Bentinck Township.

OELSNER, GODFREY R. From Maynooth-Raglan parish, Ont. To Elmwood-Brant Township parish.

CENTRAL PENNSYLVANIA

COLE, JOHN I. From St. Michael's Church, Cogan Station, and Faith Church, Williamsport. To Bellwood parish.

SHAFFER, DAVID L. From St. John's and St. Paul's churches, Woodbury, supply pastor. Retirement.

WISLER, CHARLES F. From Saxton-Markleburg parish. Retirement.

ILLINOIS

HANSEN, ROGER K. From First Church, Decatur, assistant pastor. To Luther Memorial Church, Springfield.

MICHIGAN

BIEBER, RICHARD E. From Our Saviour Church, Dartmouth, Nova Scotia. To Messiah Church, Detroit.

LAURSEN, CHRIS A. To Calvary Church, Southfield, Mich.

NORTH CAROLINA

KYLES, LEWIS. From St. Paul's Church, Milan, Ind. To Morning Star Church, Matthews.

RIDENHOUR, WILLIAM J. From Holy Communion Church, Dallas. To St. Paul's Church, Salisbury.

OHIO

ANDRES, HERMAN. From Bethany Church, Louisville, Ky. To First Church, Lancaster.

BARKLEY, ROBERT. From St. James' Church, East Cleveland. To St. John's Church, Vandalia.

DECEASED

THE REV. JOSEPH K. DONAT, 59, pastor of Geeseytown Church, Hollidaysburg, Pa., died May 20.

Pastor Donat was a native of White Marsh, Pa., and a graduate of Gettysburg College and Seminary.

He had served as a missionary in Liberia, West Africa, for ten years.

Before assuming the Geeseytown pastorate in March, he served Penn Valley Charge, Centre Hall; Summerhill parish; Trinity Church, Shanksville; and Bellwood parish.

Pastor Donat is survived by his wife, the former Mary Trautman, and two sons, Joseph, Jr., and Michael.

Funeral services were conducted May 22 at Geeseytown Church by Central Pennsylvania Synod President Dwight F. Putman, East Allegheny Conference President Ernest N. Bauer, and the Rev. Edward N. Fry.

MARY E. KISTLER, 89, widow of the late Rev. W. W. Kistler, died at Coopersburg, Pa., May 19. She was born in Mantzville, Pa., and married to Pastor Kistler in St. Paul's Church, Blue Church, in 1894. For 40 years she shared with her husband the work of the then Coopersburg parish.

The funeral service was held in St. John's Church, Coopersburg, by the Rev. John Weaver. Interment followed in Memorial Park Cemetery, Bethlehem.

She is survived by three sons: William J., Myron M., and the Rev. Daniel D. Kistler, pastor of Holy Trinity Church, Lebanon.

THE REV. JACOB WIKE, 92, retired ULCA pastor, died April 17 at St. Louis, Mo.

Pastor Wike was a native of Catawba County, N. C., and a graduate of Lenoir Rhyne College.

He served congregations in Sallis, Miss.; Luther Chapel, Homewood, Miss.; and New Jerusalem Church, Hickory; Lebanon Church, Rowan County, and Bethany Church, Davison County, N. C.

Pastor Wike is survived by six children.

Burial was at Walnut Ridge, Ark. The Rev. Roy B. Setzer officiated.

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IN CONCLUSION

IT'S AN ADVENTURE these days to be in various churches on Sunday mornings and hear congregations singing the music in the new Service Book. A million copies of the book will be in use before Christmas, which indicates how rapidly the change-over is coming. We Lutherans may be slow-moving in some directions, but not in this.

There's not much resemblance, though, between the way the service is sung in any two churches. Maybe we'll settle down eventually to some common style, but so far everything seems to depend on how each organist or choir leader interprets the music.

The difficulty seems to be that although in the first setting of the service, which is sung in the churches I have attended, the notes "have no time value" (according to the preface), they are printed as having time value. Quite a struggle goes on between those who try to sing as the music is printed and those who don't.

Although most of the singing I have heard has been somewhat ragged, it's highly refreshing to hear the Common Service with new music. After having sung the old music 2,000 times, a change is stimulating. Congregations don't sing very strongly so far because they are uncertain as to how the music should go. But they don't have the weary appearance one so often saw when the liturgy had been sung so long in the same old way.

THERE WAS one modest hope I had regarding the new book. I thought maybe our liturgical experts would improve the spelling in Psalm 80, verse 1, where the Common Service Book speaks of "thou that dwellest between the *cherubims*."

That's as illiterate as speaking of the *childrens*. "Cherubim" is the Hebrew plural of "cherub" and putting an "s" on it makes it a double plural. But the new book reads just as the old one. Somehow the same phrase is printed correctly in Psalm 99 in the new book. (The King James Version used to spell *cherubim* with the "s," but in most of the recent printings this has been dropped.)

That's the only fault, though, that I can find with the new book. The hymn collection strikes me as superb. I wish I were a parish pastor again so I could spend many hours scheduling the selections of hymns for a congregation's services.

The old book was a lugubrious example of book-making, with a heavy heading in "Old English" type on every page. The new pages are beautifully designed with readable type well spaced and arranged.

THE REALLY amazing thing about the new book is that eight separate Lutheran denominations could unite in publishing it. Most of us are unhappy about the old, stubborn divisions between us in our church life. Bringing them to an end is exceedingly difficult. Whatever we can do together better than we could do separately, we surely should do. And this is the best example so far of a common venture brought to a successful completion.

I once proposed in a meeting of Lutheran editors that instead of endless talk about Lutheran unity we recommend a merger of our church papers. The motion wasn't seconded. Six or eight of our churches together might publish a first-class paper. But don't expect it.

We do have a Lutheran *Service Book and Hymnal*, and that's a long step in the right direction. —ELSON RUFF

Hear STEIMLE Wittenberg Choir Here!

(As of June 1, this is the latest information on where Dr. Steimle and the Wittenberg Choir can be heard on the Protestant Hour. To avoid possible last minute program changes, please consult the program director of the station nearest you.)

STATION LIST

ALABAMA
Anniston WHMA 12:15 P.M.
Birmingham WBRC 6:30 A.M.
Decatur WHOS 9:30 A.M.
Demopolis WXAL 7:30 P.M.
Dothan WDIG 7:30 A.M.
Foley WHEP
Geneva WGEA 3:00 P.M.
Guntersville WGSV 6:30 A.M.
Jasper WWWB 1:00 P.M.
Mobile WKRG 1:30 P.M.
Piedmont WPID 1:30 P.M.
Sylacauga WFEB 6:00 P.M.
Talladega WHTB
Tetumpka WETU 12:30 P.M.

ARIZONA
Yuma KOFA 1:30 P.M.

ARKANSAS
Batesville KBTA 2:30 P.M.
Fort Smith (S) KFSA 9:30 A.M.
Helena KFFA 9:00 P.M.
Hope KXAR
Little Rock KTHS 11:00 P.M.
Paragould (W) KDRS 8:00 P.M.
Pine Bluff KCLA
Siloam Springs KUOA 6:30 A.M.

CALIFORNIA
Cutler (Fresno) KFRE 9:30 P.M.
Sacramento KFBK 7:00 P.M.
Salinas (S) KSBW 6:30 P.M.
San Jose KLOK 7:00 A.M.
Yreka KSYC

D.C., Washington WOL 8:00 A.M.

FLORIDA
Crestview WCNU 5:30 P.M.
Cypress Gardens
(Haines City) WGTO 11:00 A.M.
Ft. Lauderdale WFTL 9:00 A.M.
Gainesville WRUF 6:00 P.M.
Jacksonville WJAX 7:00 A.M.
Lakeland WONN
Madison (S) WMAF 1:00 P.M.
Marianna WTYS 7:30 P.M.
Miami WCKR 8:30 A.M.
Milton WSRA 1:30 P.M.
Ocala WMOP 12:30 P.M.
Orlando WDBO 10:00 A.M.
Sebring WJCM 7:30 A.M.
Starke WKGR 9:00 A.M.
St. Petersburg WTSP

GEORGIA
Albany WALB 2:30 P.M.
Alma WCQS 5:30 P.M.
Americus WDEC 5:00 P.M.
Athens WDOL 12:30 P.M.
Atlanta WSB 8:30 A.M.
Augusta WGAC 10:30 A.M.
Camilla WCLB 5:00 P.M.
Cartersville WBHF 6:00 P.M.
Cedartown WGAA 6:00 P.M.
Commerce WJJC 10:00 A.M.
Dalton WBLJ 5:00 P.M.
Dublin WMLT 7:30 A.M.
Elberton WGC
Fitzgerald WBHB 2:30 P.M.
Gainesville WGGA 8:30 P.M.
Hartwell WKLY 10:00 A.M.
Hawkinsville WCEH 8:30 A.M.
LaGrange WTRP 1:00 P.M.
Macon WMAZ 5:00 P.M.
Milledgeville WMVG 1:00 P.M.
Newnan WCOH 7:00 P.M.
Quitman WSFB 1:30 P.M.
Rome Battey Hospital (F) 9:00 A.M.
Sandersville WSNT 2:00 P.M.
Savannah WTOC 10:30 A.M.
Sylvania WSYL 2:00 P.M.
Thomasville WKTG 8:30 A.M.
Thomson WTWA 7:30 A.M.
Tifton WWGS
Valdosta WGAF 6:30 P.M.
Winder WIMO 8:30 A.M.

ILLINOIS
Sterling WSDR 9:00 A.M.

INDIANA
Evansville WJPS 7:00 A.M.
Fort Wayne WANE 7:00 A.M.
Kokomo WIOU 9:30 A.M.
Lafayette WBAA 7:00 P.M.

IOWA
Charles City KCHA 11:30 A.M.
Davenport WOC 10:15 P.M.
Lemars KLEM 7:00 A.M.
Mason City KGLO 9:30 A.M.

KANSAS
Topeka WIBW 10:30 P.M.
Wichita KAKE 9:00 A.M.

KENTUCKY
Covington WZIP 11:00 A.M.
Cumberland WCPM 7:30 A.M.
Franklin WFKN 1:30 P.M.
Georgetown (W) WGOR 10:30 A.M.
Harlan WHLN
Harrodsburg WHBN 9:30 A.M.
Hopkinsville WKOA 10:00 A.M.
Lebanon WLBN 7:30 A.M.
Louisville WHAS 8:30 A.M.
Murray WNBS 4:30 P.M.
Owensboro (Tu) WOMI 1:35 P.M.
Paducah WDXR 1:30 P.M.
Somerset WSFC 8:30 P.M.

LOUISIANA
Baton Rouge WJBO 6:30 A.M.
Covington WARB 8:00 A.M.
Golden Meadow KHAS 12:30 P.M.
Jennings KJEF 4:30 P.M.
Lake Charles KPLC 9:30 A.M.
Lake Providence KLPL 9:30 A.M.
Monroe KNOE 8:00 A.M.
New Orleans WDSU 9:00 A.M.
Shreveport KWKH 7:00 A.M.

MARYLAND
Annapolis WNAV 8:30 A.M.

MASSACHUSETTS
Attleboro WARA 11:30 A.M.
Boston WCOP 7:00 A.M.
Holyoke WREB 9:00 A.M.

MICHIGAN
Detroit WJBK 7:30 A.M.
Ironwood WJMS 7:30 P.M.
Jackson WIBM 7:30 A.M.
Kalamazoo WKLZ 7:00 A.M.

MINNESOTA
Minneapolis WDGY 10:30 A.M.

MISSISSIPPI
Booneville WBIP 2:00 P.M.
Brookhaven WJMB 8:30 P.M.
Centreville WGLC 3:15 P.M.
Clarksdale WROX 7:00 A.M.
Greenwood WABG 6:30 P.M.
Grenada WNAG 6:00 P.M.
Hattiesburg WFOR 7:00 A.M.
Laurel WAML
McComb WHNY
Meridian WMOX 10:05 A.M.
Natchez WMIS 2:30 P.M.
Picayune WRJW 10:00 A.M.
Starkville (M) WSSO 8:30 A.M.
Yazoo City WAZF 9:30 P.M.

MISSOURI
Flat River KFMO 6:30 P.M.
Kansas City WDAF 7:15 A.M.
St. Louis KSD 7:30 A.M.
Springfield KGBX 7:00 A.M.

NEW HAMPSHIRE
Berlin WMOU 8:00 A.M.

NEW JERSEY
Atlantic City WLDB 8:00 A.M.
Newton WNNJ 7:45 A.M.
Wildwood WCMC 10:30 P.M.

NEW MEXICO
Alamo Gordo KRAC 2:30 P.M.
Clayton KLMX 8:00 A.M.

NEW YORK
Babylon WBAB 8:30 A.M.
Freeport WGBB 8:30 A.M.
Huntington WGSM 9:00 A.M.
Middletown (S) WALL 9:00 A.M.
Syracuse WSYR 9:30 A.M.

NORTH CAROLINA
Ahoskie WRCS 9:00 A.M.
Albemarle WABZ 1:30 P.M.
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Asheville WWNC 9:30 A.M.
Beaufort WBMA 1:00 P.M.
Belmont WCGC 8:00 P.M.
Boone WATA 7:30 P.M.
Brevard WPNF 5:30 P.M.
Burlington WFNS
Canton WWIT 9:30 A.M.
Charlotte WSOC 8:30 A.M.
Clingman's Peak
(Marion) WMIT 8:30 A.M.
Concord WEGO 7:00 A.M.
Edenton WCDJ 8:00 A.M.
Elkin WIFM 9:30 A.M.
Fayetteville WFLB 2:00 P.M.
Forest City WBBO 6:30 P.M.
Franklin WFSC 5:00 P.M.
Gastonia WGNC 8:30 A.M.
Goldsboro WFMC 5:30 P.M.
Greensboro WBIG 9:00 A.M.
Henderson WHIM 6:30 P.M.
Hendersonville WHKP 10:00 A.M.
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Jacksonville WJNC 9:30 A.M.
Kings Mountain WKMT 9:00 A.M.
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Lumberton WAGR 5:30 P.M.
Morganton WMNC 9:30 A.M.
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New Bern WRNB 8:00 A.M.
N. Wilkesboro WKBC 2:30 P.M.
Raleigh WPTF 8:30 P.M.
Reidsville WRW 8:00 P.M.
Rocky Mount WCEC 6:00 P.M.
Roxboro WRXO 8:00 A.M.
Salisbury WSAT 8:30 P.M.
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Siler City (W) WNCA 6:15 P.M.
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NORTH DAKOTA
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OHIO
Cincinnati WCPO 11:00 P.M.
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Steubenville WSTV 7:30 A.M.
Warren WHHH 10:00 A.M.
Youngstown WFMJ 9:30 P.M.

OKLAHOMA
Durant KSEO 12:00 P.M.
Guymon KGYN 9:30 A.M.
Hugo KIHN 9:30 A.M.
McAlester KTMC 9:00 A.M.
Muskogee KBIX 9:00 A.M.
Norman KNOR 8:30 A.M.
Oklahoma City KOCY 7:30 A.M.
Stillwater KPSI

OREGON
Astoria KAST 5:00 P.M.
Baker KBKR

PENNSYLVANIA
Altoona WVAM 10:30 P.M.
Canonsburg WCNG 9:45 A.M.
Connellsville WCVI 8:00 A.M.
Corry WOTR 10:30 A.M.
Gettysburg WGET 9:30 A.M.
Harrisburg WHGE 1:30 P.M.
Indiana WDAD 8:30 A.M.
Johnstown WARD 11:30 P.M.
Kane WADP 12:30 P.M.
Kittaning WACB 10:00 A.M.
Lancaster WGAL 7:05 P.M.
Lewistown WMAC 10:30 P.M.
Philadelphia WFIL 10:30 A.M.
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York WSBA 10:30 A.M.

SOUTH CAROLINA
Abbeville WABV 9:00 A.M.
Anderson WANS 8:00 P.M.
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Beaufort WBEU 8:00 A.M.
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Camden WACA 10:30 A.M.
Charleston WCSC 8:00 A.M.
Chester WGCD 6:00 P.M.
Clinton WPCC
Columbia WIS 10:30 A.M.
Dillon WDSC 4:30 P.M.
Florence WOLS 9:30 P.M.
Greenville WFBC 2:30 P.M.
Greenwood WGSW 5:30 P.M.
Greer WEAB 10:30 A.M.
Hampton WBHC 9:45 A.M.
Hartsville WHSC 9:30 P.M.
Lancaster (S) WLCM 9:30 A.M.
Laurens WLBG 2:00 P.M.
Mullins WJAY 4:00 P.M.
Myrtle Beach WMYB 5:30 P.M.
Newberry WKDK 10:00 A.M.
Orangeburg WDIX 3:30 P.M.
Rock Hill WTYC 12:30 P.M.
Seneca WSNW 10:00 A.M.
Spartanburg WSPA 9:30 A.M.
Sumter WFIG 2:00 P.M.
York WYCL 10:00 A.M.

SOUTH DAKOTA
Sioux Falls KISD 10:00 A.M.

TENNESSEE
Athens WLAR 6:30 P.M.
Chattanooga WDOD 10:30 P.M.
Church Hill WMCH 1:30 P.M.
Covington WKBL 7:15 A.M.
Jackson WTJS 7:00 P.M.
Knoxville WNOX 8:30 A.M.
Lexington WDXL 10:30 A.M.
Maryville WGAP 7:00 P.M.
Memphis WREC 9:30 A.M.
Murfreesboro WGNS 7:30 A.M.
Nashville WSM 7:30 A.M.

TEXAS
Amarillo KGNC 8:05 P.M.
Beaumont KRIC 7:30 A.M.
Corpus Christi KRYS
Dallas WFAA 9:30 P.M.
Hamilton (S) KCLW 9:30 A.M.
Henderson KGRI 10:30 A.M.
Kermit KERB 2:00 P.M.
Killeen KLEN 12:30 P.M.
Lubbock KFYO 10:30 P.M.
Lufkin KTRE 7:00 A.M.
Odessa KOSA 8:00 A.M.
San Angelo KGKL 3:00 P.M.
San Antonio WOAI 7:30 A.M.
Sherman KTAN 7:30 A.M.
Texas City KTLW
Tyler KTBB 7:30 P.M.
Waxahatchie KBEC 12:30 P.M.

VIRGINIA
Bedford WBLT 1:30 P.M.
Bristol WCYB 9:05 A.M.
Clifton Forge WCFV 8:30 P.M.
Crewe WSVS 1:00 P.M.
Danville WDVA 9:00 A.M.
Franklin WYSR 9:00 A.M.
Galax (S) WBOB 8:45 A.M.
Hampton WVEC 7:00 A.M.
Harrisonburg WHBG 12:30 P.M.
Leesburg WAGE 9:30 A.M.
Lynchburg WWOD 10:00 A.M.
Manassas WPRX 8:30 A.M.
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Rocky Mount WYTI 9:30 A.M.
South Hill WJWS 1:00 P.M.
Waynesboro WAYB 8:30 A.M.
Wytheville WYVE 8:00 A.M.

WEST VIRGINIA
Charleston WKAZ 12:00 Noon
Elkins WDNE 11:00 A.M.
Huntington WSAZ 10:30 A.M.
Logan WLOG 8:00 A.M.
Richwood WMNF
Ronceverte
(Lewisburg) WRON 10:00 A.M.

WISCONSIN
Sturgeon Bay WDOR 5:00 P.M.

ALASKA
Sitka (F) KSEW 9:00 P.M.

CANADA
Kitchener CKCR 6:30 P.M.

HAWAII
Honolulu KANI 10:00 A.M.

PUERTO RICO
Hato Rey WHOA 11:00 A.M.

PHILIPPINES
Dumaguete City DYSR 7:30 P.M.

VIRGIN ISLANDS
St. Thomas (S) WSTA 2:00 P.M.

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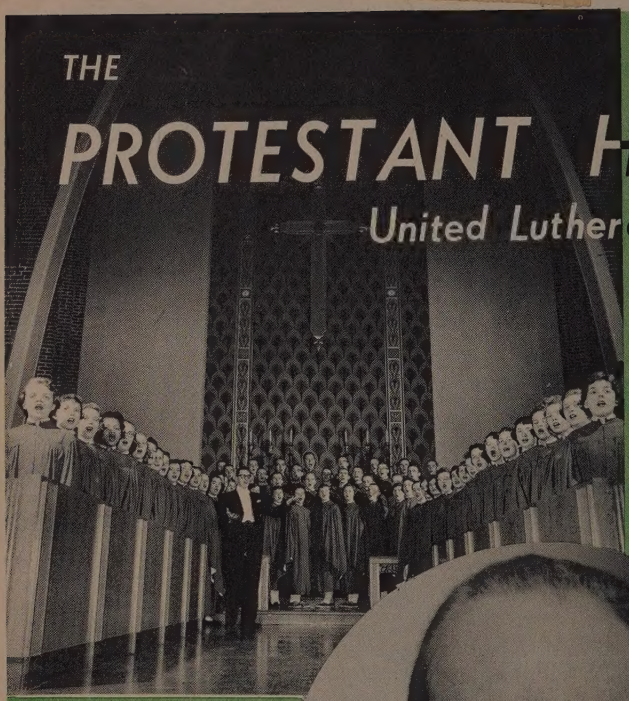
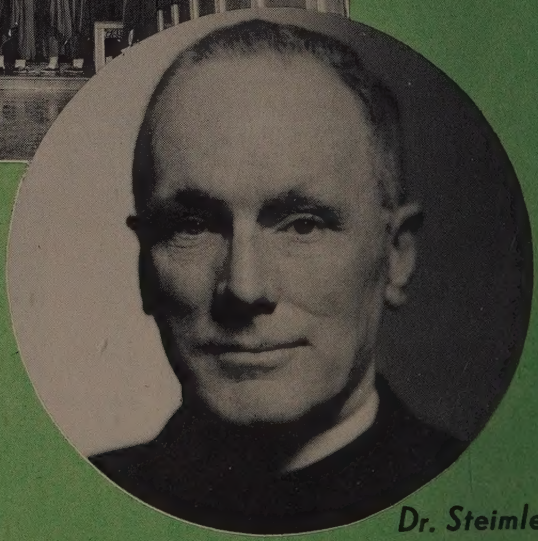
thru

AUGUST



Wittenberg Choir



Dr. Steimle

Press
Radio
Television

See inside back cover for list of radio stations where program can be heard this summer